

85-1
7

THEOLOGICAL SEMINARY.

Princeton, N. J.

Case, *Dionysius*, I

Shelf, *7*

Book,

lacking Oct. 1855



Digitized by the Internet Archive
in 2015

THE

Banner of the Covenant.

JULY, 1855.

PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, SESSION XXXII. PITTSBURGH, MAY, 1855.

Pittsburgh, May 23, 1855, 7½ o'clock, P. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the First Reformed Presbyterian Church, and was opened by a sermon from the Moderator, Rev. John W. Morrison, from Psalm cxxxiii. 1, "Behold, how good and how pleasant it is for brethren to dwell together in unity." After sermon, the Moderator constituted the Synod by prayer.

Resolved, that when Synod adjourn, it be to meet in this place to-morrow at 10 o'clock, A. M.

Resolved, that a meeting for prayer, composed of members of Synod and others, be held in this place to-morrow at 8 o'clock, A. M.

Synod then adjourned, Rev. Dr. M'Leod concluding by prayer.

Same place, May 24, 10 o'clock, A. M.

Synod met, and was opened by prayer. The Minutes of last meeting were read and approved.

Proceeded to ascertain the members, whereupon it appeared that the following delegates had been appointed by their respective Presbyteries.

Northern Presbytery.—Rev. Dr. M'Leod, A. G. Wylie, A. Clarke, D. J. Patterson, R. A. Hill, W. S. Darragh, S. L. Finney, W. D. Silliman, W. Calderwood, general alternates, A. R. Gailey, H. Gordon, John Bole, ministers; and James Stewart, John Liddel, W. Cunningham, W. Matthews, H. Donaldson, John M'Clure, Michael Elliot, W. S. Walker, William Craig, ruling elders.

Philadelphia Presbytery.—Rev. Dr. Crawford, T. W. J. Wylie, R. J. Black, A. G. M'Auley, W. T. Wylie, ministers; and G. H. Stuart, R. Guy, J. P. Smyth, W. Hogg, Sen., T. S. Mackey, alternate, Robert Orr, ruling elders.

Pittsburgh Presbytery.—Rev. George Scott, Dr. Black, John Nevin, David Herron, John Douglass, G. R. M'Millan, general alternates; Dr. Guthrie, R. M'Cracken, ministers; and J. N. Ewer, B. Miller, J. M'Master, W. Scott, A. Harshaw, H. Dehaven, alternates; F. Beattie,

E. Radcliff, A. Barnes, A. Watterson, J. Patton, H. Sterling, ruling elders.

Presbytery of Ohio.—Rev. Dr. Heron, H. M'Millan, G. M'Millan, Dr. Wilson, J. A. Crawford, R. Patterson, ministers; John Reed, R. C. Reid, James Blair, P. Gibson, R. Bryson, A. Virtue, J. Patton, alternates; J. Nesbit, J. S. Elliot, J. Killough, M. D., D. M'Millan, J. C. M'Millan, ruling elders.

Western Presbytery.—Rev. S. Wylie, J. M'Master, J. Pearson, M. Harshaw, H. A. M'Kelvey, ministers; and Messrs. John M'Caughan, S. Orr, J. Morton, D. M'Clure, and Wm. Ardree, ruling elders.

Presbytery of Chicago.—Rev. J. W. Morrison, A. Walker, John M'Millan, John Alford, ministers; and T. Floyd, A. Rome, J. M'El-downey, W. W. Hogue, ruling elders.

Presbytery of Saharanpur.—No representation.

The roll of Synod, as completed, is as follows:

Rev. John N. M'Leod, D. D., Andrew Gifford Wylie, Alexander Clarke, William S. Darragh, Spencer L. Finney, William Calderwood, Theodorus W. J. Wylie, Robert J. Black, Alexander G. M'Auley, William T. Wylie, George Scott, Andrew W. Black, D. D., Thomas C. Guthrie, D. D., David Herron, John Nevin, G. R. M'Millan, Andrew Heron, D. D., H. M'Millan, G. M'Millan, William Wilson, D. D., Robert Patterson, Samuel Wylie, John M'Master, Hugh A. M'Kelvey, James Pearson, Michael Harshaw, John W. Morrison, Andrew Walker, John M'Millan, John Alford, ministers; and James Stewart, John Liddel, William Cunningham, George H. Stuart, Robert Guy, James P. Smyth, William Hogg, Robert Orr, J. N. Euwer, H. Dehaven, W. Scott, A. Harshaw, E. Radcliff, B. Miller, John Reed, Robert C. Reid, James Blair, James C. M'Millan, A. Barr, J. Murdoch, Joseph Patton, Andrew Rome, ruling elders.

Proceeded to the choice of officers; whereupon Rev. T. W. J. Wylie was chosen Moderator; Rev. John N. M'Leod, D. D., was continued stated clerk, and Rev. John M'Millan appointed assistant.

The minutes of last meeting of Synod were read throughout.

On motion of Dr. M'Leod, it was—

Resolved, That Synod sit in interlocutory session at 3 o'clock, P. M., to-morrow.

Resolved, That when Synod adjourn it be to meet at 2½ o'clock, P. M., and that thereafter the hours for meeting be 9½ o'clock, A. M., until 12 o'clock, M., and in the afternoon by resolution.

The Moderator appointed the finance committee as follows, Rev. G. Scott, and G. H. Stuart, W. Cunningham, J. C. M'Millan.

Synod then adjourned, the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before. Minutes of the last meeting read and approved.

On motion of Dr. Black, the resolution appointing the interlocutory meeting at 3 o'clock, P. M., was reconsidered.

Resolved, That it be held at the hour of meeting to-morrow morning.

The Moderator announced the standing committees as follows:

Committee on Foreign Correspondence.—Rev. Dr. M'Leod, John M'Millan, W. T. Wylie, and G. H. Stuart.

Committee on Discipline.—Rev. S. Wylie, G. M'Millan, Dr. Black, and Messrs. R. Guy, W. Hogg, sen.

Committee on the Signs of the Times.—Rev. Dr. Wilson, A. G. Wylie, R. J. Black, W. S. Darragh, and Messrs. J. Liddel, James Stewart.

Committee on Theological Seminary.—Rev. R. Patterson, J. Pearson, W. Calderwood, D. Herron, and Messrs. W. Scott, R. Reid.

Committee on Presbyterian Reports.—Rev. H. M'Millan, A. Walker, J. Nevin, and Messrs. T. S. Mackey, A. Barr.

Committee on Devotional Exercises.—Rev. J. Douglass, W. Harshaw, and Messrs. A. Rome, J. Reed.

Committee of Supplies.—Rev. Dr. Herron, A. G. M'Auley, S. L. Finney, G. R. M'Millan, J. Alford, H. A. M'Kelvey, and Messrs. A. Harshaw, J. Blair.

Auditing Committee.—Rev. J. M'Master, and Messrs. J. P. Smyth, J. Ewer, R. Reid.

COMMITTEES ON PRESBYTERIAL RECORDS.

Northern Presbytery.—Rev. A. G. M'Auley, and Mr. A. Rome.

Philadelphia Presbytery.—Rev. J. M'Master, and Mr. W. Scott.

Pittsburgh Presbytery.—Rev. S. L. Finney, and Mr. R. Reid.

Ohio Presbytery.—Rev. R. J. Black, and Mr. A. Harshaw.

Western Presbytery.—Rev. J. Nevin, and Mr. W. Hogg.

Chicago Presbytery.—Rev. W. S. Darragh, and Mr. J. Ewer.

Proceeded to the consideration of unfinished business according to the docket.

Dr. M'Leod on behalf of the Committee on Foreign Correspondence, reported a letter to this Synod from the Reformed Presbyterian Synod in Scotland. It was received, read, and on motion referred to the Committee on Foreign Correspondence, to prepare, and transmit, a suitable reply. (See Appendix A.)

The Stated Clerk reported compliance, as far as practicable, with the direction of Synod, to transmit copies of Minutes to certain ecclesiastical bodies.

The Committee (of last year) on Slavery were not yet prepared to report. They were continued and directed to report at the present session.

A communication from Rev. E. D. M'Master, D. D., acknowledging the receipt of Synod's resolutions, in regard to the decease of the late Reverend Gilbert M'Master, D. D., which the Stated Clerk had communicated to the family, was presented, read, and ordered on file.

Rev. J. Nevin's notice of motion to expunge from the rules the rule referring to the previous question, was taken up on the passage of the motion.

Resolved, That the further consideration of the motion to expunge be indefinitely postponed.

Mr. J. C. M'Millan reported verbally respecting the graveyard in Chester District, South Carolina, that it was in a dilapidated and unbecoming condition.

Resolved, That the Committee in charge of this matter be continued, and that they be directed to open a subscription through the church to secure its repair.

Mr. G. H. Stuart announced the appointment of T. W. J. Wylie by the "Presbyterian Historical Society," to address the Synod in regard to the objects of that body.

Resolved, That Synod will hear Professor Wylie's address on Monday, at $\frac{1}{4}$ to 8 o'clock, P. M.

Resolved, That Rev. Dr. Black be heard on the claims of the American Bible Society, at the opening of the P. M. session on Monday.

Rev. Dr. Pressly appeared in Synod as a commissioner for the General Associate Reformed Synod of the West. He presented a paper conveying proposals of union, accompanying it with remarks. (See appendix, B.) Whereupon, on motion of Rev. Dr. Wilson, it was

Resolved, that the communication from the General Associate Reformed Synod of the West, at the hands of their respected commissioner, be received, and referred to the interlocutory meeting to be held to-morrow morning.

Rev. Dr. Pressly, Rev. Messrs. Gracey, Craig and Finley, of the Associate Reformed church, were invited to seats as consultative members.

Reports from the Northern, Chicago and Philadelphia Presbyteries, were received and read: the two former were referred to the Committee on Presbyterian Reports, and the latter recommitted for amendment.

Rev. Dr. Eakin and Rev. Mr. Ormond, of the Associate Reformed Church, were invited to seats as consultative members.

Rev. A. H. Wright appeared in Synod as a Commissioner from the Associate Reformed Synod of New York. Being introduced, he presented a communication on the subject of union. It was received, read, and referred to the interlocutory meeting.

Dr. Black presented an invitation from the Session of the Reformed Presbyterian Church, Allegheny, to the members of Synod, to join with them in the communion of the Lord's Supper, on Sabbath next. The invitation was cordially accepted.

A paper on the subject of union from three individuals, Jamestown, Pa., was presented, read, and referred to the interlocutory meeting.

Resolved, That Rev. H. McMillan be requested to report to Synod the results of his visit to the transatlantic sister churches, as a delegate from this Synod, on Monday, after Dr. Black shall have been heard as already appointed.

Synod then adjourned, the Moderator concluding by prayer.

Same place, May 25, 3 o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Rev. Alexander Clarke of the Northern, and Mr. Robert Orr of the Philadelphia Presbytery.

A memorial from a Convention of ruling elders on the subject of union, was presented, read, and laid on the table for the present.

Resolved, That the consideration of the proposals for union be made the order of the day for Monday morning.

Resolved, That a Committee be appointed to make arrangements for a farewell meeting with the missionary brethren about to depart for India. They are Mr. G. H. Stuart, Dr. Black and Rev. R. Patterson.

The Pittsburgh, Philadelphia, Ohio, Saharanpur and Western Presbyteries, presented their reports, accepted, and referred to the Committee on Presbyterian Reports.

Resolved, That a special Committee be appointed to write a fraternal letter to the Presbytery of Saharanpur—they are Rev. S. L. Finney, W. T. Wylie and Mr. J. P. Smith.

Communications from Dr. Smith of Chicago, were presented—being read, they were referred to a Committee on Discipline.

A petition from Mr. John M. Millan, Prescott, Ohio, was read, and referred to the Committee of Supplies.

Rev. Dr. Riddle, of the General Assembly of the Presbyterian Church, was invited to a seat as a consultative member.

Dr. M. Leod reported to Synod the completion and publication of the memoir of the late Rev. Dr. Alexander M. Leod, written by the late Rev. Dr. Samuel B. Wylie, under the appointment of this Synod. He also laid upon the table a copy of the book, accompanying the presentation with remarks.

Whereupon, on motion of Rev. Andrew W. Black, D. D., it was unanimously

Resolved, That this Synod have heard with the greatest satisfaction, that the memoir of the late Rev. Alexander M. Leod, D. D., written by the late Rev. Samuel B. Wylie, D. D., under the order of this Synod, and edited by the Rev. John N. M. Leod, D. D., has been published, and is now before the public, and they recommend to all the ministers and members of our church to use all becoming diligence in promoting the extensive circulation of the work. The Synod feel justified in saying that the name of the learned and distinguished author of this memoir is a guarantee on behalf of its great excellence.

After remarks by Dr. Black, Dr. Wilson, Dr. Riddle and others, conveying touching reminiscences of the subject and author of the memoir, Synod adjourned. Dr. Wilson concluding by prayer.

Same place, May 26, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

The Committee on the records of the Philadelphia Presbytery reported them correctly kept.

The Committee on Psalmody reported. It was accepted for consideration, and a motion made for its adoption. A division of the question was called for, and the report was considered article by article.

The first recommendation was adopted. The second was adopted. The third was stricken out. The remaining recommendations were adopted. They are as follows:

I. That the Committee be continued with instructions to prepare a book to be submitted to next Synod, containing,—

1st. The *prose version* arranged for singing.

2d. The version in present use, with such few alterations as the more cultivated and refined condition of the present age requires.

3d. A *topical index* specifying the various subjects to which the psalms refer, and the occasions to which they may be appropriate,

exhibiting the fulness and comprehensiveness of the scripture psalms, and their remarkable adaptation to the wants of the church, in all the circumstances in which she may be placed.

4th. A judicious selection of music, in which the attempt shall be made to indicate "the grave, sweet melody" which corresponds with the sacred character of those divine compositions.

II. That the Committee be authorized and directed to invite such co-operation from the ministers and members of our own and other churches, as they may consider necessary, and that they be enjoined to give this subject their earnest and careful attention, so that something may be in readiness to submit to next Synod for its approval or rejection.

The committee of arrangements for the farewell missionary meeting reported. Adopted. See report on file.

Resolved, That a Committee be appointed to prepare a minute on the death of the Rev. Josiah Hutchman. They are Dr. Wilson, Rev. G. R. M'Millan and Mr. John Ewer.

Resolved, That a deputation of this Synod be appointed to tender a respectful invitation to the Reformed Presbyterian Synod now in session in Allegheny city, to attend and participate in the exercises of the farewell missionary meeting to be held on Tuesday next.

Resolved, That the Moderator be a member of the deputation. The other members are Rev. H. M'Millan and Rev. S. Wylie.

The Committee on the records of the Western Presbytery reported favourably.

Resolved, That when Synod adjourn, it be to meet on Monday, A. M., at the usual hour.

A paper from Shenango congregation remonstrating against the removal of their pastor, Rev. David Herron, appointed a foreign missionary, was presented and read.

Resolved, That it be referred to a special committee to reply to it. They are Dr. Black, Rev. R. Patterson and Mr. W. Scott.

Synod then adjourned. Rev. J. M'Master concluding by prayer.

Same place, May 28, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting read and approved.

The Committee on the records of the Ohio Presbytery reported. Report approved.

A memorial from Rev. Dr. Crawford was presented and read. Whereupon, it was on motion—

Resolved, That the paper be laid on the table.

Resolved, That the order of the day for 10 o'clock, A. M., tomorrow, be hearing the Reports of the Boards of Foreign and Domestic Missions.

Rev. John Nevin presented the proceedings of a convention on Union. It was received, read and laid on the table for consideration.

Proceeded to the order of the day, the consideration of the proposals of Union.

Rev. Dr. M'Leod moved that the roll be called, and that each member of Synod give his opinion on the proposals of Union.

Rev. S. L. Finney moved as a substitute, that the basis presented by the Pittsburgh convention be considered.

The question being presented, "Shall the substitute be entertained?" It was decided in the negative.

The motion to proceed by calling the roll was then adopted.

Resolved, That each speaker be confined to ten minutes.

Proceeded to call the roll and hear the opinions of members.

Rev. Dr. Howard of the General Assembly of the Presbyterian Church, and Rev. Mr. Bryson of the Associate Reformed Church, were invited to seats as consultative members.

Resolved, That a special Committee be appointed to nominate members of the Board of Foreign and Domestic Missions.

On motion, Dr. Wilson and Rev. M. Harshaw were added to the Committee to prepare a minute on Slavery.

Synod then adjourned to meet at 3 o'clock, P. M. Rev. H. M'Millan concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of last meeting were read and approved.

The Moderator being absent by permission of Synod, Rev. Gavin M'Millan was chosen Moderator *pro tem*.

The Committee on the remonstrance of the congregation of She-nango against the removal of Rev. David Herron, appointed a Foreign Missionary, presented their report. (It directs the writing of a letter of sympathy and encouragement to the congregation by the corresponding Secretary of the Board of Foreign Missions.) See report on file.

The Committee to whom was referred the paper of Dr. Smith of Chicago, reported. Accepted and approved. See report on file.

The Committee on the records of the Pittsburgh Presbytery reported. Report approved.

Proceeded to the order of the day, hearing Rev. Dr. Black on the claims of the American Bible Society. Dr. Black was heard, whereupon, on motion of Dr. M'Leod, it was—

Resolved, That Synod have heard with high satisfaction, the address of Rev. Dr. Black on the claims of the American Bible Society; that they cordially recognise these claims, and that they recommend the objects of the Association to all within their ecclesiastical jurisdiction.

The deputation to the Synod of Reformed Presbyterians, meeting in Allegheny city, (the Moderator, Rev. H. M'Millan and Rev. S. Wylie,) appeared and presented their report. They had been respectfully received, and the invitation which they conveyed, had been promptly accepted.

Resolved, That the report be approved, and the deputation discharged.

Rev. Hugh M'Millan, delegate to the transatlantic sister churches, presented his report in writing, accompanying it with remarks. Whereupon, it was, on motion of Dr. Wilson,

Resolved, That the report of the delegate be approved, and that the thanks of Synod be returned to him for the satisfactory manner in which he has discharged his commission. See report, Appendix C.

Resolved, That when Synod finally adjourn, it be to meet in the First Reformed Presbyterian Church in the city of New York, on the third Wednesday of May, 1856, at 7½ o'clock, P. M., to be opened with a sermon by the Moderator.

Proceeded to the order of the day, hearing the opinions of members on the proposals for Union. Members proceeded to give their opinions in the order of the roll.

Resolved, That the further consideration of this subject be suspended for the present.

Mr. George H. Stuart tendered to Synod an invitation to dine together, and in company with their missionaries for India, at the Monongahela House, Pittsburgh, at 4 o'clock, P. M., to-morrow.

Resolved, That the invitation be cordially accepted.

Synod then adjourned, Rev. Dr. Guthrie concluding by prayer.

Same place, ¼ to 8 o'clock, P. M.

Synod met, and was constituted with prayer. Same members present as before. The minutes of last meeting were read and approved.

Proceeded to the order of the day, hearing the address of the Moderator on behalf of the Presbyterian Historical Society.

The address was heard. Whereupon, on motion of Dr. Wilson, it was—

Resolved, That this Synod has heard with high satisfaction, the excellent address of the Rev. T. W. J. Wylie, its present moderator, just now read; and that it cordially returns him its thanks for the contribution he has thus made to historical science, in one of its most interesting departments, and that it earnestly recommends the Presbyterian Historical Society to the patronage of the church within its jurisdiction.

Resolved, On motion of Rev. H. M'Millan, that the address of the Moderator be published at the expense of Synod, for circulation among the churches.

Synod then adjourned. Dr. M'Leod concluding by prayer.

Same place, May 29, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of last meeting were read and approved.

The Committee on Presbyterial Reports presented their report. It was accepted, and laid on the table for the present.

The Finance Committee presented their report. It was accepted and adopted, and is as follows:—

REPORT OF THE COMMITTEE ON FINANCE.

The committee on finance respectfully report that they have received for travelling expenses, &c.,

From Rev. Dr. M'Leod's cong., First Church, N.Y.,	-	-	\$ 26 00
“ Dr. Heron's cong., Garrison,	-	-	3 30
“ Dr. Crawford's cong., Fourth Phila.,	-	-	10 00
“ Robt. J. Black's cong., Third Church, Phila.,	-	-	10 00
“ A. G. Wylie's cong., Duaneburgh,	-	-	9 00
“ Robt. Patterson's cong., First Church, Cincinnati,	-	-	11 00
“ J. W. Morrison's cong., Thorngrove,	-	-	8 00
“ John Alford's cong., Somonauk,	-	-	6 00

From Rev. Hugh M'Millan's cong., Cedarville,	-	-	12	13
“ John M'Millan's cong., Dundee,	-	-	5	10
Mr. John N. Ewer, for Newcastle,	-	-	5	00
Rev. Gavin M'Millan's cong., Beech Woods,	-	-	8	35
Mr. J. C. M'Millan, for Utica,	-	-	5	00
Rev. J. A. Crawford's cong., Xenia,	-	-	10	00
“ John Nevin's cong., Second Church, Pittsburgh,	-	-	6	00
“ G. R. M'Millan's cong., Hermon and Neshanock,	-	-	6	50
“ John M'Master's cong., Princeton,	-	-	10	00
“ A. G. M'Auley's cong., Fifth Church, Phil.,	-	-	10	00
“ Michael Harshaw's cong., Concord,	-	-	8	00
“ W. T. Wylie's cong., Milton,	-	-	4	00
“ Geo. Scott, Darlington,	-	-	7	72
“ “ Fairview,	-	-	2	00
“ Andrew Walker's cong., Lima,	-	-	7	00
“ “ “ Rock Prairie,	-	-	7	15
“ Samuel Wylie's cong., Eden,	-	-	10	70
“ T. W. J. Wylie's cong., First Church, Phila.	-	-	70	00
“ James Pearson's cong., Unity,	-	-	7	75
Mr. J. C. M'Millan, for Richland,	-	-	2	65
Rev. Dr. Wilson's cong., Second Church, Cincinnati,	-	-	5	00
“ W. Sterret's cong., Second Church, Phila.,	-	-	15	00
Mr. H. De Haven, for Allegheny City,	-	-	6	13
“ Andrew Harshaw,	-	-	1	00
Rev. W. S. Darragh,	-	-	1	00
Mt. Pleasant cong.,	-	-	3	00
Rev. John Douglass, First Church, Pittsburgh,	-	-	20	00
			339	48
Deduct Stated Clerk's salary,			50	00

Leaves to be distributed among the delegates, \$289 48

The distance travelled by delegates entitled to receive mileage is 14,110 miles.
The rate per mile, 2 1-20 cents.

While your committee rejoice in being able to report so high a rate per mile this year, which has in part been occasioned by the refusal of many of the ruling elders to receive from the fund that there might be the more to distribute among the ministerial delegates, yet your committee cannot but regret that so many of the congregations under your care, have neglected to contribute, and would recommend that these congregations be affectionately enjoined in future not to forget the injunction, “Bear ye one another's burdens, and so fulfil the law of Christ.”

The amount to each delegate entitled to receive, is as follows:

Rev. John Alford, 560 miles,	-	-	-	\$ 11	48
“ Alexander Clarke, 1200 miles,	-	-	-	24	60
“ Robt. J. Black, 300 miles,	-	-	-	6	15
“ Wm. Calderwood, 390 miles,	-	-	-	7	99½
“ W. S. Darragh, 1200 miles,	-	-	-	24	60
“ Michael Harshaw, 750 miles,	-	-	-	15	37½
“ Dr. Heron, 300 miles,	-	-	-	6	15
“ A. G. M'Auley, 300 miles,	-	-	-	6	15
“ H. A. M'Kelvey, 700 miles,	-	-	-	14	35
“ Dr. M'Leod, 390 miles,	-	-	-	7	99½
“ John M'Master, 600 miles,	-	-	-	12	30
“ Gavin M'Millan, 300 miles,	-	-	-	6	15
“ Hugh M'Millan, 250 miles,	-	-	-	5	12½

Rev. John M'Millan, 540 miles,	-	-	-	11	07
" J. W. Morrison, 520 miles,	-	-	-	10	66
" James Pearson, 750 miles,	-	-	-	15	37½
" Robert Patterson, 300 miles,	-	-	-	6	15
" Andrew Walker, 620 miles,	-	-	-	12	71
" Dr. Wilson, 300 miles,	-	-	-	6	15
" Samuel Wylie, 750 miles,	-	-	-	15	37½
" A. G. Wylie, 550 miles,	-	-	-	11	27½
" T. W. J. Wylie, 300 miles,	-	-	-	6	15
" W. T. Wylie, 200 miles,	-	-	-	4	10
Mr. James Blair, 300 miles,	-	-	-	6	15
" J. Liddell, 550 miles,	-	-	-	11	27½
" T. S. Mackey, 200 miles,	-	-	-	4	10
" Jos. Patton, 200 miles,	-	-	-	4	10
" Robt. Reid, 250 miles,	-	-	-	5	12½
" Andrew Rome, 540 miles,	-	-	-	11	07
				<hr/>	
				289	26
Balance unappropriated to Stationery,	-	-	-		22
				<hr/>	
				\$289	48

Respectfully submitted by the
Pittsburgh, May 29th, 1855.

COMMITTEE.

Proceeded to hear the reports of the Missionary Boards.

Rev. Dr. Herron of the General Assembly of the Presbyterian Church, was invited to a seat as a consultative member.

Rev. John Nevin presented the report of the Board of Domestic Missions.

Rev. James C. M'Millan presented the report of the Treasurer of Domestic Missions. These were severally accepted and recommitted.

Rev. T. W. J. Wylie, Corresponding Secretary, presented the report of the Board of Foreign Missions. It was accepted and approved.

Mr. George H. Stuart, Treasurer, presented his report of Foreign Missions. It was accepted, and referred to the Auditing Committee.

Rev. A. G. M'Auley presented the report of the Treasurer of the Theological Seminary. It was accepted, and referred to the Auditing Committee. See reports, Appendix documents, C. to H.

The Committee on the records of the Northern Presbytery, reported them correctly kept. Approved.

The Committee on the Signs of the Times presented their report. It was accepted and adopted. It is as follows:—

REPORT OF THE COMMITTEE ON THE SIGNS OF THE TIMES.

The Committee on the "Signs of the Times," would respectfully present the following Report: That, in considering the subject assigned them, they have found much to interest the Christian's mind, animate his hope, and fill his heart with gratitude to Him who rules in the kingdoms of providence and of grace, and disposes all things for his own glory, and the good of those who love Him; while, at the same time, there is much to humble him, to cause him to join trembling with his joy, and stir him up to the exercise of prayer, and to the putting forth of a livelier and stronger faith in God.

The cause of God, so far from being triumphant, is still opposed by all the activities of the powers of darkness. The world, not yet given to Christ for his possession, still lieth in wickedness and sin. Infidelity, Paganism, Moham-

medanism, and Anti-christianism still prevail; and earth's places are still filled with the habitations of horrid cruelty. Antichrist, no longer employing artifice and intrigue to advance her empire over the world, now presents a more bold and uncompromising front.

The church herself is too much under the influence of the spirit of the world, which paralyzes her energies, hinders hearty and efficient co-operation in the work of her Divine Master, and so far defeats the very end of her existence—the conversion of sinners, the subjugation of the world to Christ, and the preparing of a people who shall be to Him for a name and a praise.

The nations of the world still, to a great degree, practically deny the supremacy of the Lord Jesus Christ, and of his law over them. Even now the nations of the old world are in league to maintain the dominion of the Man of Sin, and the sway of the thrones of despotism, and the Mohammedan delusion which now totters to its fall; and which the Lord hath declared he will destroy with the spirit of his mouth and the brightness of his coming; and which he will overturn, as the inveterate enemies of his cause and of his people.

Nor is our own land exempt from such denial, in many portions of it, though we live under a Constitution that guaranties to all, life, liberty, and the pursuit of happiness, social and individual—wrongs of a most grievous character are inflicted upon an unhappy and devoted race amongst us. A spirit of insubordination and selfishness prevails, threatening to break up the restraints of law and order. Sabbath desecration, too, intemperance, and vice in various forms, prevail to an alarming extent among us.

For these, and other similar reasons, the Committee would recommend the *Second Thursday of February, 1856*, to be observed as a day of fasting, humiliation, and prayer, throughout all the congregations under your care.

But while over evils we are called to mourn, we have subjects for thanksgiving to Almighty God. Suffering, beyond all precedent, from the effects of famine, and the derangements of trade, in many portions of our land, during the past year, the aspects of Divine Providence, as they open up before us, inspire us with hope of prosperity and abundance for the current year.

The state of religion, as presented by the respective Reports coming up from all parts of our heritage, give us reason to believe that we, as a church, are not only not unprofitable in the work of the Lord, but that the blessing of the Lord is enjoyed by us, and we are thereby encouraged to go forward. The cause of God is every where on the advance; darkness and superstition are every where giving way before the march of truth; the instrumentalities and agencies employed in furthering it are increasing in variety and efficiency; the whole church is becoming more awake to the duties she owes to herself and the world around her; the harmonious co-operation of Christians of every name, in disseminating the knowledge of the truth, by the distribution of the Bible, of Tracts, and by Domestic and Foreign Missionary operations, are encouraging signs of the coming glory of the Church. The world is every where opening up to the reception of the Gospel. The very complicity of the nations of the world, as we interpret them by the Divine predictions, give promise of the ultimate and not far distant downfall of the Anti-christian system, and the overthrow of many despots, and the setting up of the kingdom of Jesus Christ over all the world.

The very agitation to which the church herself is subjected, is made subservient to her interests, by causing her to fall back upon first principles, and take a firmer hold of the foundation on which she stands; the very opposition she encounters from systems of heresy and superstition, only serves to make her gird on her armour, and to stimulate her to put forth greater energy, and lead her, by faith and prayer, to put her trust in the God of Zion.

The Missionary operations of the church generally, and of our own church in particular, in which we have a special interest, the results that have followed, through the Divine blessing upon them in the past, we have reason to be grate-

ful for; and the additional force we are now preparing to send to the field, furnishes additional cause for us to say, "The Lord hath been mindful of us, and he will bless us still."

For these, and similar reasons, your Committee would recommend that the *last Thursday of November, 1855*, be observed as a day of Thanksgiving to Almighty God, in all our congregations. THE COMMITTEE.

Rev. George Scott asked and received leave of absence, for the remainder of the Sessions.

Resolved that Synod take a recess from $\frac{1}{2}$ past 12 M. to 1 P. M., and then continue in session until 3 o'clock, P. M.

Resolved, That the Boards of Foreign and Domestic Missions be directed to meet in the lecture-room of the First Reformed Presbyterian Church, New York, on Tuesday, at 10 o'clock, A. M., preceding the meeting of General Synod, and that all be directed to forward their contributions to these Boards, prior to that time.

The Moderator announced the Committee to nominate the Missionary Boards. They are Rev. G. Scott, S. Wylie and Mr. John Ewer.

The Committee appointed at last Synod to bring in a report on Slavery presented their report. It was accepted and adopted, and is as follows:—

Report of the Committee on Slavery.

The committee appointed by the last Synod to bring in a report upon the subject of slavery in the United States, in connexion with the passage of what is known as the Nebraska and Kansas bill, by the Congress of 1854, respectfully submit the following resolution:—

Resolved, That this Synod deeply regrets and deploras, and decidedly and solemnly condemns the disposition to exalt political expediency and popular sovereignty above the law of God, but too evident in the passage of what is called the Nebraska and Kansas bill by the Congress of these United States, in the effusions of the party press of our country, with but too few, and these very honourable exceptions, and in the dogmas and the operations of political partisans in general; and that, adhering as she does, most firmly to the long established and well known ground of our standing testimony, and other acts against slavery, she also hereby, affectionately and earnestly, warns all under her jurisdiction to have no fellowship with, nor contribute, in any way, to the support of the odious and immoral institution of slavery, whether directly or indirectly; but to seek, in the use of moral means, for its overthrow and extinction, while deporting themselves "in all godliness and honesty," and "seeking the peace of the city,"—the civil state,—"that in its peace they may have peace."

Resolved, That Synod now take a recess until 1 o'clock, P. M.

Recess having expired, resumed business. The Committee to nominate the Boards for Foreign and Domestic Missions presented their report. It was accepted, recommitted and adopted.

On motion, Mr. G. H. Stuart was added to the Committee.

The Committee to prepare a minute on the death of Rev. Josiah Hutchman reported. Report approved. It is as follows:—

Report of the Committee on the death of Rev. J. Hutchman.

The committee appointed to prepare and report a minute upon the death of the Rev. Josiah Hutchman, respectfully report as follows:—

The Rev. Josiah Hutchman was a worthy, devoted, and beloved servant of God, and of our Lord Jesus Christ in the ministry of reconciliation. He was

endowed by his Maker with fine natural abilities; these talents were well cultivated in the schools. He was a learned man; he was a sound theologian; he was an able and eloquent minister of the New Testament; he was in labours very abundant; he was a good pastor; he was a true friend; he was a man of honour and probity in all the social relations which he occupied; he was possessed of a public spirit, and was zealous for the glory of his Master; he was an intelligent and valuable member of our ecclesiastical courts.

Our brother, however, has been cut off in the "mid time of his days," by the wise, gracious, and sovereign Disposer of events. We feel the stroke, but bow before the Lord of life with submission. He doeth all things, and all things well. The departed has passed from the tribulations of earth, we doubt not, to the bliss and joys of heaven. He has been made more than a conqueror, and now wears the crown of glory. The consideration that he was at last Synod, one year ago, in possession of his ordinary health, admonishes us to double our diligence in the service of the cross, and prepare to meet our God.

This Synod tenders its sympathies to Mrs. Hutchman, the mourning widow, bereaved children, and his congregation, left, by this dispensation, like sheep without a shepherd, trusting that God will put their tears into his bottle, and supply all their need, according to his riches in glory by Christ Jesus.

The report of the Committee on Presbyterial reports was taken up. The first and second recommendations of the report were adopted. The third recommendation of the report being under consideration, Dr. Guthrie proposed the following as an amendment.

Resolved, That hereafter the Clerk of each Presbytery shall present at the opening of each Synod, a list of its ministers and ruling elders, and that each member thus reported shall be a member of Synod, and that the session of each settled congregation shall be entitled to a representation by one of its members in Synod. On motion it was *Resolved*, that the proposition and the subject to which it refers, be postponed until the next meeting of Synod. The fourth recommendation of the report was adopted. The whole report was then adopted. It is as follows:—

Report of the Committee on Presbyterial Reports.

The committee to whom were referred the Presbyterial reports, respectfully present to Synod the following report:—

That the reports of the several Presbyteries present to view an encouraging state of the whole church. Throughout the same the ordinances are dispensed to a people waiting upon them with becoming interest and zeal. Under them old congregations are growing, and new ones forming. It is cheering to learn from these reports, that the ordinances dispensed, like the rain and snow of heaven, are not returning void, but accomplishing, to a good degree, their desired effect, in the conversion of sinners, and the edifying of the body of Christ.

In these reports we read of no appeals, no complaints, but generally of a cry for the bread and water of life. The inability of Presbyteries to meet the calls for a supply of gospel ordinances, is both joyous and painful; joyous, as it exhibits open and inviting fields of labour; and painful, as it presents many suffering for the want of adequate culture, and, in some cases, in danger of ceasing to belong to our heritage.

This is rendered the more fearful, when we consider the prospect of increasing labourers is not flattering. From all the reports at home, we read of about a half dozen of theological students. True, more are spoken of, as having entered upon a course of literary study. But, according to our order, years will have to elapse before more labourers can be got into the field than what

will supply the waste of mortality. Brethren, this is a fearful thought. It suggests that something is wrong, greatly wrong, in the discharge of parental duty, and of ministerial care. There is a failure to pour out the prayer to the great Husbandman, "Lord, the harvest is great, the labourers are few; send forth labourers into thy vineyard." This consideration, too, is rendered the more painful and humiliating, when we compare it with the report of the Saharanpur Presbytery, on heathen ground, where no less than five students of theology are reported as preparing for the work of the ministry. Brethren, this state of things ought not to exist. It loudly calls on us to inquire, why is it so? and finding the evil, to seek a remedy.

In connexion with this, some of the reports urge the raising of a fund to aid indigent students. Among the reasons for the paucity of theological students, perhaps, this is one, and not a small one, that, left to struggle alone for the attainment of an education, many, feeling the way long and arduous, become discouraged, and turn aside to other more easy and less sacrificing avocations. Brethren, this, also, should not be the case. Means exist, and should be called forth to give to every needy student of theology, all that aid which the nature of the case requires.

One of the reports has a reference to our plan of delegation, and asks for its removal or change. The plan which we have is the true plan of the form of the house. It was introduced by the fathers of the church, in days that are past, and we, at our last Synod, re-affirmed it, as the true method of forming and conducting our supreme judicature. It is not desirable to present a course of constant change, of doing and undoing. It is probable that all that is necessary to satisfy the minds of brethren is, that the ratio of delegation be rendered more explicit. As it now stands, there is some difficulty in knowing what is its precise application.

In the various reports there are sundry things that it might be profitable to combine to present to Synod. The brevity of our report prevents the committee from attempting this, and we conclude by offering for adoption the following resolutions:—

1. That this Synod has abundant cause of gratitude to God for the goodness of the past year, in sparing the lives of its members so generally; in blessing the work and labour of their hands, and in keeping before them an open door of usefulness, both at home and in a foreign field of labour.

2. That the several Presbyteries be, and hereby are, enjoined to adopt such a plan of raising funds to sustain indigent students of promise, as may seem best in their wisdom, and to place the same in a Presbyterial treasury, and to report the same annually to Synod, which fund may go to sustain students, first in the Presbytery, and afterwards elsewhere, as the case may require.

3. That each minister be, and hereby is, enjoined to preach on the subject of an "increased ministry in the church," on the first Sabbath of the month of January, 1856, and that that day be a day of special prayer, in private and in public, for an increase of labourers in the vineyard of the Lord.

4. That the reports of Presbyteries, or such parts of them as the committee of publication may judge proper, be published in connexion with the minutes of Synod. All of which the committee respectfully report to Synod.

Report of the Northern Reformed Presbytery.

To the General Synod of the Reformed Presbyterian church of North America.

The Northern Reformed Presbytery would respectfully report, that since the last annual meeting of Synod we have much reason for gratitude to God for the blessings of peace and prosperity which have been measured out to us. The congregations under our superintendence have enjoyed a goodly share, in the increase of their numbers, and we have reason to hope in connexion with this a corresponding growth in personal holiness. Sinners have been converted,

and saints nurtured for the society of heaven. There are twelve ordained ministers connected with Presbytery, all of which are settled over their respective charges, except Rev. A. R. Gailey, who has during the last year been labouring under appointment of Synod in various localities. There are at least ten vacancies and missionary stations under the care of Presbytery, which with a fostering care, by a good supply of gospel ordinances, might soon be prepared for permanent settlement.

We would especially invite your attention to the encouraging prospects for the dissemination of the principles of truth in the Northern part of the States of New York and Vermont, and the Provinces of Nova Scotia and New Brunswick. In these provinces our respected brother, the Rev. Alexander Clarke, has laboured for many years with indefatigable perseverance as the Pioneer in disseminating Reformed Presbyterian principles, and his labours have been highly appreciated by a grateful people. But the fathers, do they live forever? We hope that this interesting field of ministerial labour will receive that attention from Synod which its importance merits.

It is with feelings of regret that we are under the painful necessity of reporting to you, that of the whole number of probationers appointed to our bounds during the last Synodical year, only two have fulfilled their appointments: this ought not to be so; and we hope that those who have failed to fulfil their appointments will be able to present such reasons as will be satisfactory to your venerable body in your impartial judgment. It is an injury of no little importance to raise the expectations of those who are calling for the gospel, and afterwards to leave those desires ungratified.

On the 12th of April, 1855, Mr. William Calderwood, Probationer, was ordained to the ministry, and designated a missionary to Northern India under the direction of Synod's Board of Missions. The Presbytery rejoice in being thus honoured in furnishing from among their members, a devoted missionary to the heathen world.

At the last meeting of Presbytery which was held during the present month, the Rev. John Bole, pastor of the congregations of Ryegate and Barnet, presented a petition to be released from the pastoral charge of the latter, while he retains the former as his exclusive charge. His petition was granted, and Barnet is now a vacancy seeking supplies of gospel ordinances.

The increasing demands over the length and breadth of our country for ministerial labour will present a fresh incentive for a united co-operation to sustain as far as possible the operations of the Theological Seminary, as the most available and efficient instrumentality under the auspices of the church for the accomplishment of the purpose so much to be desired. "The harvest is great and the labourers are few, pray ye the Lord of the harvest that he may send labourers into his vineyard."

The prayer of this Presbytery is that you may be directed in all your deliberations as will be conducive to the glory of God and the interests of Zion. Respectfully submitted.

Brooklyn, N. Y. May 21st, 1855.

DAVID J. PATTERSON,
Clerk of Presbytery.

Report of the Philadelphia Reformed Presbytery.

The Philadelphia Reformed Presbytery respectfully report to the General Synod,

During the past Synodical year the congregations under our care have enjoyed evidence of the divine blessing in a considerable increase of their numbers, their zeal, their liberality, and their Christian deportment. A new congregation has recently been organized in Ulster, Bradford Co., Pa., consisting chiefly of persons who have emigrated to this country, from Scotland, and have been in connexion with various departments of the Presbyterian family in that

country. The prospects of enlarging the place of our habitation in that region are very inviting, and the Presbytery hope that Synod will make such arrangements as will render it practicable to afford regular supplies of the ordinances. In this connexion we would mention that the brethren appointed by last Synod to labour in our bounds, entirely failed to discharge that duty. In view of the inconvenience and disappointment this occasioned, the Presbytery wish to call the attention of the Synod to the subject, with the hope that the appointments of our Supreme judicatory may be regarded as something more than mere matters of convenience, or as subject to the individual discretion of the person whom they respect. We here acknowledge with gratitude the assistance received from Mr. Calderwood, who, during a visit to the city, in the course of last winter, rendered very acceptable services in several of our congregations.

We have now under our care two students of theology, Mr. Matthew M'Bride, and Mr. Joseph Fleming, jun. At our regular meeting, May 1st, 1855, Mr. M'Bride having delivered the required pieces of trial was licensed to preach the gospel, with the provision that he should spend another session next winter in the Theological Seminary. Mr. M'Bride has been labouring in Ulster, and an urgent application has been addressed to us for the continuance of his services. We earnestly request Synod to retain him in our bounds until your next meeting. Mr. J. W. Fairies has been rendering useful and acceptable services in some of our city congregations.

At a meeting of a commission of Presbytery, held on the 7th of May, Mr. W. T. Wylie, having accepted a unanimous call from the congregations of Milton and Washingtonville, was ordained to the office of the ministry, and installed pastor of those congregations. Mr. Wylie occupies a most interesting section of our country, the field of some of the early labours of the fathers of our church, and the prospects of usefulness and success here presented are very encouraging.

While we have great reason for gratitude on account of the divine goodness, we have not been without solemn admonitions. One of our most useful and successful ministerial members has for about two months been suffering from severe indisposition, and is at present unfit for any exertion. But we have reason to hope that "his sickness is not unto death;" that he may be raised up again, and renew his labours in his congregation, where the loss of a pastor so much beloved and esteemed would be a most severe calamity. Respectfully submitted.

ROBERT J. BLACK, *Clerk.*

Report of the Reformed Pittsburgh Presbytery.

The Pittsburgh Presbytery respectfully submit to General Synod their report.

That they have held regular semi-annual meetings, since the last meeting of Synod. There is general peace in our borders, God has given us some encouraging indications that his Spirit has been felt in his saving and sanctifying power in the midst of our churches. Yet we are not without occasion for humiliation under the chastisement of his hand. One of our promising and industrious young ministers, the Rev. Josiah Hutchman, has been by death on the 24th of March, 1855, taken from our midst to his reward, we trust, in heaven. The following action, had on occasion of this mournful event, shows the estimation in which the young brother was held by the Presbytery of which he was a member:

"Presbytery have with deep emotions of sorrow, heard of the lamented death of the Rev. Josiah Hutchman, and desire to be humbled before the Lord on account of the bereavement with which as a Presbytery we have been visited. In his death, the church militant has lost, a talented, energetic, and useful minister. Under his ministry the church greatly increased in numbers, and

it is trusted in piety and devotedness to God. Though young in years and comparatively so in the ministry, yet in literature and science, he was a ripe scholar, as a divine, accurate in his determinations of gospel truth. His death admonishes us of the uncertainty of life and the necessity of a deep-toned piety in order to die the death of the righteous.

Therefore, resolved, 1st. That we will endeavour to improve the lamented death of our deceased brother by exercising ourselves to godliness more than hitherto we have done.

2d. That we deeply sympathize with the bereaved condition of the widow and children of our deceased brother.

3d. That we sympathize with the congregation left vacant, by the death of their pastor, endeared to them by many and efficient labours of love."

At the April meeting of our Presbytery the pastoral relation between the Rev. A. W. Black, D. D., and the congregation in the city of Allegheny, was dissolved. Dr. Black has accepted an agency from the American Bible Society for one year, and still remains a member of this Presbytery. Also at a later meeting the pastoral relation between Rev. David Heron and his charge was dissolved, in view of his going out as missionary to Northern India. Towards the close of our meeting in April, the Rev. Robert Burgess, at his own request, was furnished with a certificate of his standing, to join the Free Presbyterian church. We have now five congregations ripe for settlement, besides smaller vacancies with numerous societies and preaching stations, calling for supplies at our hands. We hope Synod will not be unmindful of our condition in the distribution of its disposable aid.

The appointments of Synod have been generally fulfilled. The days of fasting and thanksgiving have been observed.

A call on Mr. Wm. P. Shaw from some united congregations in Iowa has been sent to us by and through the Presbytery of Chicago, but as Mr. Shaw is not at present within our bounds, we recommend that it be put into the hands of the Presbytery, to which Mr. Shaw may be sent by Synod. The Presbytery have under their care three young men, prosecuting their literary studies in view of becoming students of divinity, viz., William Patton, James W. Melvin, and Robert M'Caslin.

The Presbytery recommend to General Synod to take such incipient measures, as may be necessary in order to abolish the delegated system in the constitution of the General Synod. The Rev. A. W. Black, D. D., entered his dissent against this recommendation. Respectfully submitted, by order of Presbytery.

GEORGE SCOTT, *Stated Clerk.*

Pittsburgh, May 25th, 1855.

REPORT OF THE OHIO PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church of North America, to meet in Pittsburgh, May 23, 1855.

The Ohio Presbytery reports to General Synod, that the lives of its ministerial members have been spared during the synodical year; that peace, and a good measure of prosperity have been bestowed by the church's Head; that gospel ordinances have been dispensed among the people under our care, and generally attended with commendable fidelity; and that we are not left without some comfortable evidence of God's gracious presence.

On the 27th of June, 1854, Rev. Robert Patterson was installed pastor of the First Reformed Presbyterian Church, Cincinnati. On the 8th May, 1855, Rev. Theophilus A. Wylie was at his own request dismissed to the Western Presbytery, within whose bounds the providence of God again calls him to labour, and where, we trust and pray, that that esteem of his brethren and blessing of his Master, which he has hitherto largely enjoyed, may accompany him.

At an adjourned meeting of Presbytery, in the church of the Covenanters' Cincinnati, on May 8th, 1855, after delivering the usual pieces of trial in a satisfactory manner, Mr. Nelson K. Crowe was licensed to preach the everlasting gospel. He has since been labouring with acceptance in our bounds, and is now at the disposal of Synod.

The vacancies under our care have suffered serious inconvenience, from the failure of supplies assigned us by Synod; Rev. A. Walker, and Mr. Shaw, alone having filled their appointments. Presbytery would respectfully request Synod to set before the people of our church, the work of *Domestic Missions* in the light of its importance. The existence, the extension, the usefulness of the church at home, and her ability to send the gospel abroad, are intimately connected with increased activity in the work of Domestic Missions. Were the church prepared to afford temporary aid to promising vacancies, the ordinances of the gospel could be permanently enjoyed by many now in need of them, souls saved, Reformation principles planted and watered, and self-sustaining congregations raised at greater expense of labour, and but little more of funds than is at present employed in desultory efforts. It is believed that our people would cordially support a well directed system of Home Missions. Presbytery is anxious to give what help it can to young men designing the ministry. Something has already been done by individuals; a single congregation has subscribed \$500 to be lent free of interest for that purpose. It is hoped that Synod will perfect some arrangements in which this Presbytery can operate jointly with other parts of the church in this important work. Presbytery has under its care one theological student, Mr. John Wilson, who is recommended to complete his course of study at the Theological Seminary next winter; another, Mr. Robert M'Millan, who has attended last session there; and several promising young men pursuing collegiate and theological instruction, under presbyterial supervision.

The Rev. William Calderwood, Synod's Missionary Elect to India, addressed the Presbytery at its meeting in Cincinnati, on 8th May last, on the subject of his mission, and has since presented the claims of the perishing heathen to the people of our congregations in such an impressive manner, that nearly \$700 for the outfit of the missionaries have been subscribed, in addition to the regular subscription for the support of the mission.

In conclusion, our prayer is that you may be guided in all your deliberations by the wisdom that cometh from above, and that you may enjoy a large measure of the presence of the God of love and peace.

Respectfully submitted.

ROBERT PATTERSON, *Clerk pro tem.*

REPORT OF THE WESTERN REFORMED PRESBYTERY.

Pittsburgh, May 21st, 1855.

With the return of another annual meeting of Synod, it becomes the duty of the Western Presbytery to make a report of its condition to Synod.

As by the action of Synod at its last meeting on the request of Presbytery, a division of Presbytery was ordered, and a number of the brethren set off so as to constitute the Chicago Presbytery; and as to them belonged according to the line fixed between the two Presbyteries the most important of our vacancies, and the fields apparently, at least, whitest to the harvest, our report will not have the same interest as it would had we remained in the same Presbytery.

Our Presbytery numbers five ministers, all of whom have settled charges. Perhaps, we should have said six, as the Rev. T. A. Wylie is understood to have returned to Bloomington, to occupy his former chair in the Indiana University, and will also doubtless take charge of the congregation to which he formerly ministered. We have within our bounds three organized congregations, vacancies, with a number of places where we expect congregations to be organized, in all of which with the proper labour and the divine blessing,

the fruits of righteousness would be brought forth to the praise and glory of God.

Our settled congregations are making progress in numbers, and we would trust also in vital godliness; though it remains true as of old, that iniquities abound and the love of many waxes cold. The prayer still needs to be offered, O Lord, revive thy work in the midst of the years. Within the whole bounds of our Presbytery, in consequence of the long continued drought of last summer, and also the derangement of our moneyed affairs, a considerable check has been given to the benevolent operations of our churches. It is hoped however that this check will be but transient; and that the people of God, sanctified and purified by the divine dispensation, will fill their hands and offer to the Lord the offerings of righteousness.

We have had two regular meetings of Presbytery, and one called meeting since our last report. From the doings of the called meeting an appeal was taken to Synod. Whether the appeal will be prosecuted remains to be seen; should it be, Presbytery is prepared to vindicate its actings.

Messrs. M'Corkle and Gillespie, fulfilled their appointments, and laboured with acceptance in our vacancies. Mr. Walker it is understood was called, and settled over a congregation in the bounds of Chicago Presbytery; he did not appear amongst us, and the congregations in Tennessee, of course, were not visited by him. By the appointments of Presbytery the congregation in middle Tennessee had the ordinances dispensed to them by the ministration of Rev. H. A. M'Kelvey, who laboured six weeks amongst them. Rev. E. Cooper did not appear in our bounds.

In the disposal of labourers for the coming year, we will look for our fair proportion in view of our wants. In this connexion and in view of the few labourers who are in the fields, and the comparatively few who are looking towards them as places of labour; we trust that Synod will adopt the proper measures, the hearts and hands of all our ministers and people in sustaining the Theological Seminary, as the appointed agency by which the Lord of the harvest will send forth labourers into the harvest, and according to his promise give to his church pastors and teachers after his own heart, who shall feed his people with knowledge and understanding.

That God's Spirit as promised may be present to influence every heart, to direct all things to his own glory and Zion's good, is our earnest prayer. By order of Presbytery.

JOHN M'MASTER, *Clerk.*

REPORT OF THE SAHARANPUR PRESBYTERY.

The Presbytery of Saharanpur, in North India, would most respectfully present to the Synod of the Reformed Presbyterian Church in North America, the following report:—

During the past year we have had great cause of thankfulness to God for his care over us as a Presbytery. Sickness and death have scarcely entered the dwellings of our people. Peace and prosperity have prevailed. Our native Christians have lived together in much harmony, and are growing, as we trust, in grace and usefulness. The church under our care has been increased during the past year by the addition of seven native adult members, received on examination. Several children have been baptized, belonging to native Christian families. The gospel has been preached extensively within a large district of country around us, and in the cities where we dwell. Our students have been employed, two and two, during the cold season, in travelling as colporteurs from village to village, and from one large town to another, in speaking to their benighted countrymen about the way of salvation through the Redeemer, and in placing in their hands Scriptures and tracts. Long itinerations have been made by the missionaries. Melas have been attended. The gospel has been preached daily in one or more places in the bazaars, and in

our churches and chapels several times on the Sabbath and throughout the week. Services in English have been kept up for the edification of our own families, for the benefit of such natives as know English, and the European and East Indian residents around us, some of whom greatly appreciate such services, and have derived much benefit from them. The theological students under our care, five in number, are making good progress, and will, we trust, be qualified, in due time, for much usefulness. They are, indeed, of great and essential service to us now, in our missionary labours, and most of them display great tact and ability in setting forth the truths of the gospel. At a meeting of Presbytery, in April last, several of the students exhibited good specimens of improvement. One was examined for licensure, and all his trials were fully sustained; but it was thought best to allow him some time longer in the study of Hebrew and Greek. It is expected he will be licensed at the next meeting of Presbytery.

At our meeting, last April, a very kind and fraternal letter, addressed to this Presbytery, was received from the Presbytery of the Free Church in Calcutta. To this a reply was given in the same spirit which it breathed, and every encouragement was offered on our part for a continuance of such delightful ecclesiastical intercourse in future. It is, indeed, most becoming before the inquiring heathen to see the sister churches of the reformation dwelling together in unity, and in the exercise of Christian love.

Presbytery would take this opportunity of returning thanks to Synod for an excellent and encouraging letter, received from the Rev. Dr. McLeod, as chairman of their committee of 1853. It breathes a spirit of much fraternal and Christian regard to all the members of this Presbytery, and has served to incite us forward in our difficult labours, and in doing the work committed to us by the church at home. Our thanks are also due for another valuable communication from Messrs. Patterson and Stuart, your committee of 1854, and which has been already acknowledged by several members of Presbytery. These official letters from Synod, so full of Christian kindness, and so well calculated to bind us together in a common Christianity and a common cause, are deeply appreciated, and make us feel that we are, indeed, one with you, and that we have a large share in your sympathies and prayers. We admire the spirit that animated the last meeting of Synod. Your interest in missions, domestic and foreign, appears on the increase. We rejoice to learn that two missionaries have been appointed to join us, and that it is their intention to sail for India in a few months. This will greatly strengthen our hands, and it furnishes a guarantee that the work of missions here will not die, but be prosecuted with increased and continued vigour. It is also a cause of great thankfulness to learn that the Theological Seminary has been resuscitated. We heartily approve of its locality, and of the individuals chosen as its professors. We now hope that many of our pious and gifted young men will devote themselves to the service of God in the gospel of his Son, and embrace the favourable opportunity of preparing to preach the unsearchable riches of Christ, both at home and abroad.

Praying that your venerable court may enjoy much of the Divine presence, that we may still share largely in your prayers, and that all the world may soon be filled with the glory of God, we bid you an affectionate farewell. On behalf of Presbytery.

J. R. CAMPBELL, Clerk.

REPORT OF THE REFORMED PRESBYTERY OF CHICAGO.

To the General Synod of the Reformed Presbyterian Church, to meet in the city of Pittsburgh on Wednesday the 23d of May, 1855.

Reverend Fathers and Brethren,—Pursuant to your appointment at the last meeting of Synod, the Presbytery of Chicago was duly constituted on the 4th of October, 1854, in the city from which it takes its name. Under our care there are fourteen organized congregations, six settled pastors, six vacancies

and several preaching stations already occupied, with many others inviting our attention and regard.

At the autumnal meeting of Presbytery, a call from the united congregations of Rock Prairie and Lima, in the state of Wisconsin, was presented to, and accepted by the Rev. Andrew Walker, formerly of the Pittsburgh Presbytery; and on the 12th of November, he was regularly installed pastor by a commission appointed to the service.

At a subsequent special meeting a call from the united congregations of Somonauk and Nettle Creek, the former in De Kalb, and the latter in Grundy County, Illinois, was presented to Mr. John Alford; having accepted which, he was ordained to the office of the holy ministry, on the 29th of March, and at the same time installed at Somonauk.

At our annual meeting on the 16th of this month, a call from the congregation in Elgin, Illinois, made upon Mr. John M'Corkle, was sustained by Presbytery, and accepted by the pastor elect, whose ordination and installation are expected to take place according to appointment, on the 21st of June. Another call from Mt. Vernon congregation, Linn County, Iowa, has been prosecuted for Mr. William P. Shaw, the issue of which is not yet known. We have one probationer, Mr. Alexander Robinson, who for six months has been occupying a missionary station, at Green Bay, Michigan; and is now subject to the direction of Synod.

Mr. John F. Hill, an alumnus of Washington College, Pennsylvania, has been diligently pursuing his theological studies under our care, since the time of Presbytery's organization.

The days of your appointment for Fasting and Thanksgiving have been generally observed, at least so far as "the forms of the house" are concerned.

In view of prevailing peace and prosperity both among ourselves as a court, and in the congregations of our charge, we would write gratitude to the Controller of providence, and the Dispenser of grace; while at the same time we mourn and deprecate the fearful, if not fatal, degeneracy of religion in many souls—such are our statistics, so far as known—The field which we are trying to occupy till Christ come is large—The labourers are few; our need for more is great and pressing; and we trust the supplies which we shall this year receive, will be just and generous according to your ability.

That Synod's deliberations and decisions may all be judicious and worthy of Christ and his ministers, glorifying God and edifying his Church, is the prayer of the Chicago Presbytery.

Submitted by order of Presbytery.

Chicago, Illinois, 16th May, 1855.

JOHN ALFORD, *Clerk.*

Resolved, That when Probationers fail in the fulfilment of appointments, they be required to assign reasons to the Presbyteries within whose bounds the failure occurs.

The Committee of Supplies presented their report. It was accepted and adopted. It is as follows:—

SCALE OF SUPPLIES.

Rev. E. Cooper—Ohio Presbytery during the year.

Mr. A. Robinson—Chicago Presbytery, June.—Nova Scotia and New Brunswick balance of the year.

Rev. A. R. Gailey—Pittsburgh Presbytery, June—September.—Western Presbytery, October—January.—Chicago, February—May.

Mr. M. M'Bride—Philadelphia Presbytery, during the year.

Mr. J. Faires " " " " "

Mr. S. P. Herron—Pittsburgh Presbytery, June—Northern Presbytery, August—October. Pittsburgh Presbytery, November—May.

Mr. N. K. Crow—Ohio Presbytery, June—Western Presbytery, July—

September—Chicago Presbytery, October—December—Ohio Presbytery, January—May.

The committee recommend that the Treasurer of the Board of Domestic Missions, be instructed to advance to Mr. A. Robinson the sum of eighty dollars (\$80) to defray his travelling expenses to Nova Scotia.

All of which is respectfully submitted. The Committee.

The Auditing Committee reported on the several documents referred to them. See Appendix.

Synod then adjourned, by prayer.

Same place, May 30, 9½ o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting not being in a state of preparation to read, their consideration was postponed until next sitting.

Proceeded to the order of the day, hearing the opinions of members on the proposals of Union.

All the members having been heard, it was, on motion of Rev. Dr. Black, *Resolved*, that the question of Union as submitted to this Synod in the papers before them be referred to a Committee of six, to consider and report upon the whole subject in the afternoon.

The committee were appointed by nomination, and are as follows:—Dr. Herron, Dr. McLeod, Dr. Black, S. L. Finney, S. Wylie and George H. Stuart.

Synod then adjourned. Rev. Alexander Clarke concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last two sittings were read and approved.

Rev. Henry R. Wilson was invited to a seat as a consultative member.

The Committee of arrangements for the farewell meeting presented their report. It was accepted and adopted. It is as follows:—

REPORT OF THE FAREWELL MEETING.

The committee to make arrangements for a farewell meeting with the Rev. David Herron, and Rev. Wm. Calderwood, missionaries of our church who are shortly to sail for Northern India, respectfully report that in accordance with previous arrangements of Synod, the meeting was held on Tuesday evening, the 29th, in the large city hall, which was filled to overflowing, the audience being estimated from 2500 to 3000. The platform was occupied by the members of our own synod, several members of our sister Synod, now sitting in Allegheny city, with ministers of the various evangelical churches.

Rev. Dr. McLeod, President of the Board of Foreign Missions, occupied the chair, and opened the meeting by a statement of its object.

Rev. Dr. Guthrie read the apostolical commission from Acts i. 1-8.

Rev. Dr. Herron offered prayer.

Rev. Samuel Wylie gave out the 67th Psalm, S. M.

Rev. Professor Wylie, Corresponding Secretary of the Board, and Moderator of Synod, gave the instructions and charge to the missionaries.

Rev. David Herron and Rev. William Calderwood, gave very touching and appropriate parting addresses.

Rev. Dr. Wilson gave out the 91st Psalm, first four verses, which were sung standing.

Rev. John Crawford, of the Reformed Presbyterian Synod, meeting in Allegheny, addressed the meeting.

Rev. Dr. Swift of the O. S. Presbyterian Church, addressed the meeting.

Rev. Dr. Pressly of the Associate Reformed Church, addressed the meeting.

Rev. A. M'Leod Milligan of the Reformed Presbyterian Synod, meeting in Allegheny, addressed the meeting.

Rev. Hugh M'Millan gave out the 96th Psalm, first two verses—sung standing.

George H. Stuart offered a few remarks, which were followed with a collection.

Rev. Alexander Clarke offered the concluding prayer.

Rev. G. R. M'Millan gave out the missionary Doxology, from the 72d Psalm, 17th verse to the end, sung standing.

Rev. Dr. Elliot of the Western Theological Seminary, pronounced the benediction.

And thus closed one of the most solemn and deeply interesting meetings that has ever been held in connexion with this venerable court.

All of which is respectfully submitted.

COMMITTEE.

The Committee on the proposals of Union presented their report. It was accepted.

Dr. M'Leod and Rev. Samuel Wylie dissented from the third resolution of the report.

It was moved to adopt it as a whole. As a substitute, Dr. Wilson offered a paper, which he read. The question shall the substitute be entertained being put, was determined in the negative. A division of the question was then called for, and Resolution 1st was adopted. It is as follows:—

Resolved, That a Committee of three shall be appointed, whose duty it shall be to correspond with any Committee or Committees that may be appointed by our sister churches, on the subject of Union, and who may address them, and report at the next meeting of Synod.

Resolution 2d, on motion of Rev. J. M'Master, was stricken out.

Resolution 3d, on motion of Rev. A. G. Wylie, was stricken out.

Resolved, That Synod adjourn finally at a $\frac{1}{4}$ past 9 o'clock this evening.

Resolved, That Synod take a recess until $\frac{1}{2}$ past 7 o'clock, P. M.

Same place, $\frac{1}{2}$ past 7 o'clock, P. M.

Recess expired, resumed business.

The Superintendents of the Theological Seminary presented their report. It was accepted and adopted. It is as follows:—

REPORT OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary respectfully report as follows:

The day after the adjournment of last General Synod, the Board was organized by the appointment of Rev. Dr. M'Leod as President, and Rev. William Sterrett as Secretary. The severe illness by which the latter has been suffering for a considerable time, has prevented his presence with us at our recent meeting, and his preparation of this report. It is our earnest prayer, that he may soon be restored to health, and that his valuable life may long be spared.

The Superintendents respectfully suggest to Synod, that some modifications be made in the organization of the Board; that the Trustees be seven in number, and Ruling Elders—of whom at least five shall be residents of the city of Philadelphia; that to them be intrusted the collection, custody, and distri-

bution of funds, the title to any property which may be acquired, and, in general, the direction of the financial affairs of the Institution; that the Superintendents consist of seven Ministers, of whom three shall constitute a quorum for the transaction of business; that to these shall be intrusted all that appertains to the department of instruction; that these two Boards may meet together at the call of the presiding officer of either, to deliberate on such subjects as may require their co-operation; that both be elected at each meeting of Synod, and continue in office until superseded. It is also recommended that the Trustees and Superintendents meet together as soon as practicable, to prepare a charter, which the Trustees shall procure, in the usual form.

The Board also recommend to Synod, that the following be the designations and the duties of the various chairs in the Seminary:

1. *Doctrinal Theology*—Including instruction in subjects generally understood to be embraced in that term; and also in Church Government, Discipline, and Worship.

2. *Practical Theology*—Including instruction in Sacred Rhetoric, Pulpit Eloquence, and Pastoral Duty.

3. *Exegetical Theology*—Including instruction in Hebrew, Chaldee, Greek, and Syriac; Hermeneutics, or the principles and rules of interpretation; the relations of the Natural Sciences, Astronomy, Geology, &c., to the Scriptures; and Symbolism, or the exposition of Creeds and Confessions.

4. *Historical Theology*—Including the History of the Christian Church, with its various connexions with Profane History.

5. *Evangelistic Theology*—Including instruction in regard to the world lying in wickedness; the duty of the Church to labour for its Conversion to Christ; and the means to be employed for this purpose; with special reference to procuring Missionaries for the unevangelized nations, and their preparation for that position.

It is also recommended, that if it should be found necessary, the departments of Doctrinal and Practical Theology may be assigned to one Professor, and those of Exegetical, Historical, and Evangelistic Theology, to another.

The Rev. H. M'Millan having met with the Superintendents after his return from Europe, declined attending the Seminary during its late session, in a letter which is herewith submitted. The other Professors were, in consequence, authorized to supply his place, or to attend to his department. By an arrangement made between them, they attempted to discharge his duties. During the four months of the session, they met with the students each secular day, except Saturday, and endeavoured to perform faithfully the important work which Synod had assigned to them.

By the kindness of the Trustees of the First Reformed Presbyterian Church, Philadelphia, the commodious apartments of that building were granted for the use of the Seminary, and its sessions were held there. At the commencement of the term, seven persons were in attendance. Three of these—Messrs. N. K. Crowe, Matthew M'Bride, and Robert M'Millan—were regular students, and with great diligence and punctuality performed the work assigned them. Two—Messrs. J. Fleming, Jr., and George Hogg—both having the ministry in view, and the former already taken under the care of the Philadelphia Presbytery, were occasionally present; and two—Messrs. James Love, (since deceased,) and Jacob Elder—with the concurrence of the Professors, relinquished their studies in the Seminary until they should have made more progress in preparatory branches of learning.

At the close of the session, discourses were delivered in public, by Messrs. Crowe, M'Bride, and M'Millan, which were sustained as evidencing commendable progress in their studies. Mr. Crowe was recommended to the Ohio Presbytery, for licensure, Mr. M'Bride was advanced to the third year, and Mr. M'Millan to the second year.

The Board advert with pleasure to the encouraging fact, already reported to Synod, that there has been contributed a sum more than sufficient to pay the salaries of the two Professors who have been employed during the past session. This is to be regarded, they believe, as an evidence of the interest the church feels in the institution, and her willingness to sustain it; and it cannot fail to operate as an incentive to greater exertions for the promotion of the object for which the Seminary was established.

THE SUPERINTENDENTS.

The following were appointed Superintendents of the Theological Seminary, Rev. Dr. M'Leod, A. G. Wylie, D. J. Patterson, W. Sterrett, R. J. Black, A. G. M'Auley, Dr. Black.

The following were appointed Trustees of the Theological Seminary, Messrs. G. H. Stuart, Robert Orr, J. Fleming, R. Steenson, Henry Sterling, of Philadelphia, James N. Gifford, of New York, and Daniel M'Millan, Xenia, Ohio.

The Committee on nomination of Boards of Foreign and Domestic Missions reported. Report accepted and adopted. It is as follows:—

REPORT OF THE COMMITTEE TO NOMINATE BOARDS OF DOMESTIC AND FOREIGN MISSIONS.

The committee appointed to nominate Boards of Domestic and Foreign Missions, respectfully report that the following be appointed:—

Board of Domestic Missions.—Rev. Hugh M'Millan, J. Agnew Crawford, Dr. Wilson, Robt. Patterson, Gavin M'Millan, John M'Master, Samuel Wylie, Alex. M. Stewart, Dr. Guthrie, A. G. M'Auley, S. L. Finney, Dr. Black, G. Scott, ministers; and James C. M'Millan, Danl. M'Millan, Robt. Reed, Peter Gibson, Thos. Smith, Robt. Orr, Thos. Floyd, John N. Euwer, ruling elders.

Board of Foreign Missions.—Rev. Dr. M'Leod, Dr. Crawford, T. W. J. Wylie, R. J. Black, W. Sterrett, A. G. M'Auley, A. G. Wylie, S. L. Finney, W. T. Wylie, John Douglas, Robt. Patterson, M. Harshaw, J. W. Morrison, ministers; and Robt. Steenson, Joseph Fleming, John Kemps, Wm. Biggerstaff, George H. Stuart, Robt. Guy, Henry Sterling, James N. Gifford, Wm. Agnew, Wm. Mathews, John Stevenson, ruling elders.

Rev. John Nevin offered the following as an amendment to the report of the Committee on the proposals of Union. It was adopted.

Synod having taken the papers on Union into their serious and respectful consideration—after a long and free discussion—find that the basis is not likely to unite the Reformed Churches; but as the matter is of great importance, and as they are unanimously in favour of Union on a proper basis, they appoint a Committee of three to correspond with any Committee or Committees that may be appointed by other sister churches on the subject of Union, and report to Synod at its next meeting.

Resolved, That the last half hour of Synod's session be occupied in special prayer for the beloved brethren, Herron and Calderwood, who are about to sail as missionaries to the heathen.

Resolved, That a Committee be appointed to draw up and publish a sketch of the proceedings of this Synod, connected with the nomination of our missionaries, and the matters of interest in the various missionary meetings. They are Rev. R. Patterson and Mr. George H. Stuart.

The Moderator named the following as the Committee of Correspondence on Union, viz., Dr. M'Leod, Dr. Herron and Dr. Wilson.

On motion of Rev. T. W. J. Wylie, (leaving the chair for the purpose.) it was—

Resolved, That the draft of the Covenant adopted by this Synod in 1833, be published in connexion with the minutes for the information of our people, and that the Committee of Correspondence be authorized to offer it to our sister churches as a basis of Union. (See Appendix, I.)

On motion of Rev. Dr. Wilson, it was—

Resolved, That in case the Moderator, Rev. Dr. M'Leod, and George H. Stuart, Esq., find it convenient to visit Europe during the summer, they be, and they hereby are, commissioned to attend the meetings of the Synods of our sister churches in the British Isles; and requested, if practicable, to attend the approaching meeting of the Evangelical Alliance, in the metropolis of France.

Resolved, That the thanks of Synod be returned to the Moderator for his sermon at the opening of Synod.

Resolved, That thanks be returned to the citizens of Pittsburgh and Allegheny for their ample and cordial hospitality to the members of Synod.

Resolved, That thanks be returned to the Pennsylvania Central and other railroad Companies, which have extended their courtesies to the members.

On motion of Rev. Black, it was—

Resolved, That Synod will celebrate together the sacrament of the Supper, on the Sabbath after the opening of Synod, in the First Reformed Presbyterian Church, New York, and that Rev. Dr. M'Leod be requested to make the necessary arrangements.

Resolved, That Rev. Dr. Crawford, and Rev. T. W. J. Wylie, Professors in the Theological Seminary, be requested to deliver discourses on subjects of interest to be selected by themselves, during the sessions of Synod in New York.

Resolved, That Rev. Dr. Wilson be requested to deliver a discourse on Covenanting during the same sessions.

Resolved, That the minutes of the proceedings of the present meeting be published under the direction of the stated clerk.

On motion of Mr. George H. Stuart, it was—

Resolved, That we consider it a subject of special thanksgiving to God, that we have enjoyed in this meeting the presence of the beloved brethren who are ere long to leave our land to carry the glad tidings of salvation to benighted India, and that we do hereby assure these dear brethren of our confidence and our love, and with our whole hearts commend them to the ever-present and all-powerful guardianship of Him who has given them their high commission, and who has promised that "he will be with them always, even to the end of the world."

This resolution passed unanimously, the Synod rising to vote.

Synod then engaged in devotional services for twenty minutes, with special reference to the departing missionaries.

The minutes having been read and approved, it was—

Resolved, That Synod do now adjourn to the time and place appointed.

Adjourned, after prayer, singing the 133d Psalm, and receiving from the Moderator the apostolic benediction.

Signed

T. W. J. WYLIE, *Moderator.*

JOHN NIEL M'LEOD, *Stated Clerk.*

Philadelphia, May 30th, 1855.

APPENDIX.

A.

LETTER FROM THE SCOTTISH REFORMED SYNOD.

The Reverend the Moderator and Remanent members of the General Synod of the Reformed Presbyterian Church, U. S. North America.—“Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.”

Reverend and dear Fathers and Brethren,—The communication of your committee of correspondence was duly received, and read with deep interest at the recent meeting of the Reformed Presbyterian Synod in Scotland. Perhaps the interest was not a little enhanced from the circumstance, that the intelligence of the death of the venerable and gifted Chairman of your Committee had preceded the assembly of Synod. He was favourably known as a man, a minister, and an author. He has been removed from the ecclesiastical firmament below, to shine in a brighter, we trust, above. The stars of a former generation have set.

A brilliant luminary has been removed on this side the Atlantic, and we are left to walk on in the absence of his genial radiance. Such events would be darkening and depressing, were it not for the assurance that He who holds the seven stars in his right hand is alive for evermore, and able to plant fresh stars in the firmament. The death of Professor Symington was felt to be a privation to all who knew him, and especially to those who could appreciate sanctified intellect and erudition, Christian excellence and usefulness. Standard-bearers are falling, and their survivors are called to bear aloft the standard, and quit themselves like valiant soldiers of the Captain of Salvation. His cause shall ultimately triumph, and the banner of his universal supremacy shall yet spread its ample folds over all nations.

Measures have been adopted by us for the more thorough discipline and training of young men for the ministry. The work itself and the times required this. Two professors have been appointed—one for Systematic and Pastoral Theology, and another for Biblical Literature and Church History. Other churches are equipping their theological institutions, and increasing their staff of professors. There is progress in other departments of education, and why not in the theological? More attention is paid to general literature and the physical sciences, and why should the ministry be deficient in general information or in special training?

The mission of our church pre-eminently requires a qualified ministry and membership. Our numerical and pecuniary influence is small; hence the necessity of intellectual and moral. Had we the latter, it would compensate for the want of the former. Though Judea and Greece were small, they had more influence than countries twenty times greater. Though Britain is small numerically, she has more power throughout the world than China, with her three hundred millions. The brave Circassians, though a handful, bid defiance to the colossal might of Russia. The primitive church, though small as a grain of mustard seed compared to the Roman empire, waxed powerful; and Luther, Knox, and Calvin, were in themselves a host. The humble Waldensian and Albigenian churches had more merit than the Greek and Latin with all their magnitude and wealth.

It is, perhaps, in no small degree, the mission of our church to preserve and propagate certain great principles, which are destined to flourish in the millennial age, and to act upon the larger denominations, and upon Britain, which operates upon the ends of the earth. In an old country like this, where the spirit of emigration has set in towards young and rising countries and colonies, we have not the same scope for expansion that you have in America. We have not the means of foreign missionary enterprise of some of the larger and wealthier churches, and yet in proportion to our numbers and means we are not behind them in contributing to the support of the gospel, either at home or abroad. We have a mission, as you are aware, both to Jews and Gentiles—one missionary among the former in the metropolis, and two among the latter in New Zealand, and Aneiteum, one of the islands of the New Hebrides.

On the great public questions agitated in this country for the last quarter of a century it is gratifying to us to observe that Providence has justified the position which we occupied, and that there has been upon the part of multitudes an approximation to our sentiments and position upon the most of them. As we approach the fall of Antichrist, may we not anticipate a greater approximation? Surely we possess those principles which are calculated to ameliorate the social condition of mankind, and to place civil and ecclesiastical society upon a safe and Scriptural foundation.

We have reason to feel thankful for the unity and peace which we have enjoyed as a church, in these conflicting and shifting times. Your division was to us matter of profound regret. You speak of misrepresentations of which we are perhaps not unapprized. Without presuming to dictate we might perhaps suggest to you, as we have done to the other division, the opening up of a friendly correspondence, and even conference, with your former brethren, and to offer frank and brotherly explanations with regard to your position and proceedings. Perhaps this might be the means of preventing misrepresentation, of promoting a better understanding and greater harmony in principle and practice. How desirable that the witnesses for the Messiah's universal supremacy should present an unbroken front to the common foe.

We are happy to learn that the Papacy and Slavery are on the whole losing in America, notwithstanding systematic, strenuous, and sustained efforts to perpetuate and extend them. We are reluctant to conclude, however, that you mean all you seem to express, when you say "With us, as with you, but under somewhat different aspects, among other evils are two of a more permanent character than some others: the Papacy and Slavery." We frankly admit that we have our constitutional evils and defects as well as you. These we deprecate and deplore, nor do we feel disposed to allege in extenuation their origin in a previous age. We are not aware, however, that there is slavery with us as with you, but in a somewhat different aspect. There is no property in human flesh in Britain, either with or without the sanction of the Legislature. There is no legalized slavery, fugitive slave law, nor slave market with us. There are voluntary bondsmen to the Papacy, to ignorance and sin, with us as with you, but no compulsory slavery. "Forty years' divine training might be requisite to prepare the serfs of Egypt to be the freemen of Palestine," and yet we must not forget that it was *subsequent* to their emancipation from Egyptian bondage that they received it, and that the Supreme Ruler commanded the Royal slaveholder to let the people go, and furthered their escape from the pursuers by miraculously opening a passage through the Red Sea. The slaves in the United States may not be prepared for the exercise of all the privileges of freemen, and yet certainly it is not the way to prepare them to withhold both their liberty and education—the means of preparation for the enjoyment of these privileges.

Among other evils of which we have to complain there are three in particular—Popery, infidelity, and intemperance. Since "Papal Aggression" there has been a reaction upon the part of the people against the Papacy. The

rulers however are slow to move. They are fettered by their antichristian policy, their home and foreign connexions, and seem anxious to conciliate or afraid to offend the hereditary foes of liberty, and ignobly truckle to them. Infidelity is tainting much of our literature, and many of the non-church going portion of the community. Measures are in operation to counteract and expose its dreadful and debasing tendency. Intemperance prevails notwithstanding continued voluntary efforts to suppress it. A law has been passed to regulate public houses in Scotland, and to close them on Sabbath. It has just come into operation, and promises great good.

In relation to other churches, while it is humiliating to witness the position of the Anglican church, and the Popish tendencies of a party within her pale, it is gratifying to state that the Papacy is losing in Ireland. It is pleasing, too, that the missionary spirit is growing in the British churches generally, and all the more that on the whole the greatest missionary efforts are being made by the Protestant evangelical sections. The movement to pour a million of New Testaments into China, was soon crowned with triumphant success. It is to be hoped that the project next to send a goodly number of the entire scriptures will also be speedily accomplished. The world is opening to the diffusion of the word of God.

The war with Russia—the supposed means of a more general and lasting peace—is meanwhile the absorbing theme in Britain. Already it involves the leading powers of Europe. Its probable effects cannot but be regarded with intense interest by the church. The domination of Mahomedanism and of the antichristian policy of the nations is destined to fall. The exclusive system of the Greek and Latin kingdoms must be broken up. Perhaps Providence is employing them to destroy each other's power to exclude the light and obstruct the liberties of mankind.

And now in conclusion, dear Fathers and Brethren, in these times of national calamity, conflict, and foreboding, and also of incipient promise to the world, let us, separated as we are on the wall of Zion one from another, prayerfully remember and encourage each other to mutual steadfastness in the faith, devotedness to our Master's will, and fidelity, efficiency, and zeal in his service. "The grace of our Lord Jesus Christ be with you all. Amen."

Signed in name of Synod's Committee of Correspondence this 4th day of July, 1854.

JAMES FERGUSON, *Chairman.*

B.

BASIS OF UNION.

(Not adopted by Synod, but printed for information.)

On Psalmody.—It is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and, in singing God's praise, these songs shall be employed, to the exclusion of the devotional compositions of uninspired men. Eph. v. 19; Col. iii. 16; 2 Samuel, xxiii. 1, 2.

On Communion.—Communion in sealing ordinances may not, in ordinary circumstances, be extended to any who openly avow principles which are inconsistent with a faithful testimony for any revealed truth respecting doctrine, worship, discipline or church government; and in no case should a person be admitted occasionally to sealing ordinances, but through the session, and on the same terms on which applicants are received into stated communion. Rom. xvi. 17; 2 Thess. iii. 6, 14, 15; 2 John 10, 11; Rev. ii. 14, 15.

On Slaveholding. Slaveholding, that is the holding of unoffending human beings in involuntary bondage, considering and treating them as property, and subject to be bought and sold, is a violation of the law of God, contrary both to the letter and spirit of Christianity, and therefore not to be tolerated in the Church. Acts xvii. 26; 1 Tim. i. 9, 10; Matt. vii. 12.

On Secret Societies.—All associations, whether formed for political or benevolent

purposes, which bind their members by oath to obey and keep secret laws and principles, the nature and tendency of which are not known to them when they take such oath, are inconsistent with the genius and spirit of Christianity, and are to be avoided as insnaring and dangerous. John iii. 19, 20, 21; Eph. v. 11, 12; Jer. iv. 2. Gen. xxiv. 2, 9.

On Covenanting.—Public social Covenanting with God is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the Church may indicate. It is reasonable in times of great danger to the Church, in times of exposure to backsliding; or in times of reformation, when the Church is returning to God from a state of backsliding. When the Church has entered into such Covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand object for which such engagements have been entered into. Psalm lxxvi. 11; Isaiah xlv. 5; Neh. ix. 38; Isaiah xix. 18, 21; 2 Chron. xv. 3, 4, 12; Joshua xxiv. 14, 15, 20; Neh. x. 28, 29; Jer. xi. 10.

The following persons were appointed a committee to present to the Reformed Presbyterian Synod a copy of the basis of union adopted by the General Synod of the Associate Reformed Church.

JOHN T. PRESSLY,
JOHN EKIN,
ROBERT GRACEY.

C.

REPORT OF REV. H. M'MILLAN,

Delegate to the sister churches in Great Britain and Ireland, presented on his return, to the General Synod of the Ref. P. Church, met in Pittsburgh, May, 1855.

Acknowledging the goodness of God in his preservation by sea and land, your delegate respectfully reports that, in accordance with Synod's appointment, he sailed for Great Britain about the middle of June, hoping to be present at the meeting of the Synod of the Ref. P. Church, to meet in Belfast, Ireland, early in July. Arriving at Liverpool too late to meet the brethren in their Synodical capacity, he proceeded forthwith to Glasgow, where he had the pleasure of meeting with a considerable number of the Scottish brethren, who had met to attend the opening exercises of their Theological Hall, under its new organization. He was highly gratified with the exercises of the occasion, inaugurating the recently appointed professors to their respective chairs. Their Hall opened with 19 students in attendance; and under the direction of its able and accomplished professors, Drs. Symington and Goold, the hope is confidently cherished that it may be the means of supplying the church with an able New Testament ministry, adapted to the present state of the church and the world.

The limited time for the delay of your delegate rendered it impossible for him to do more than to give a very partial attention to the brethren and churches in that father and covenanted land. It, however, gives him great pleasure to report that, wherever he went, he found a cordial and brotherly reception, and was much gratified to perceive abundant evidence of personal and social piety, and of a laudable zeal to promote the cause of the reformation at home, and of extending it throughout the world. Having had an early agency in planting the reformation vine, by a Reed and King, in this our land, they continue still to seek its good, and to rejoice in its prosperity.

Your delegate not finding it possible to see the brethren in their Synodical capacity, nor yet in their respective homes, finally addressed a letter to the brethren in general and to their Synod, stating substantially what he would have said, had he enjoyed the pleasure of seeing them in that capacity. This letter was published in their Periodical, the Scottish Presbyterian, and would be read in their approaching meeting of Synod.

It is but just to the brethren to say, that they received your delegate with all the cordiality and respect due from the nature of the case, and that a strong desire was manifested for a continued intercourse, both by letters and delegation.

This continued intercourse, permit us to say, is alike called for, by the state of the church, both in the old and in the new world. The friends of Christianity everywhere should become better acquainted with each other, and brethren in the Ref. P. Church should know what is the work which God, in his providence, is calling them to do in their respective lands.

Having spent the portion of time deemed requisite in Scotland, your delegate proceeded to Ireland. This is, to many of us, a native, or father land. The church in Ireland had an early agency, through a Martin, a M'Garragh, a M'Kinney, and others in planting the cause of the Reformation in America. They still regard it with interest, many looking to the church and our country as a home to themselves, their children, and their children's children.

Here, as in Scotland, your delegate had not the opportunity of seeing the brethren in a Synodical capacity. He, however, saw many of them in Presbytery, at their churches, and private homes. It is with great pleasure that he can bear testimony to their Christian character, and their zeal and enterprise in promoting the cause of missions, and whatever pertains to the upbuilding of Zion.

This pleasure, we regret to say, was diminished in part, from the fact that the brethren there are not, as in Scotland, living under one administration of ordinances. Division, as in this country, has found its way amongst them, and the folly exists of brethren falling out by the way. It is, however, pleasurable to say, that so far as to us known, their division is universally lamented by themselves, and that efforts are making towards a healing of the breach, which, it is hoped, will prove effectual.

This unhappy division has its effect on the church in America; one part more fully sympathizing with ourselves, the other with our brethren of the other Synod. Towards those who do not sympathize with us, we felt that patience and charity should have their perfect work. With the actual state of things, both civil and ecclesiastical, in this country, they are and can be but partially acquainted. And so far as it respects our position as a church, it may well be supposed that their minds are, in some respects, rather *abused* than *informed*. On this account, as we have stated, patience and forbearance should be exercised, and, in due time, what is wanting will be made up.

It is due to the brethren to state, that though our ecclesiastical relations to them are not recognised, yet your delegate everywhere received from them the kindest reception, and that he owes to many of them lasting obligations of Christian regard. It is also worthy of notice, that those brethren are actively employed in doing what they regard the work of their day. During the past year they have opened, for the first time, a Theological Hall, for the instruction of young men in the ministry. We had not an opportunity of witnessing any of its exercises, but understood that it had commenced with encouraging prospects, and that a reasonable number of students were in attendance. We further state, that these brethren have been engaged in the work of covenanting, the Synod having, as a body, attended to it at their late meeting, and the most of the people since in their respective congregations. Of this work, as to its present propriety, we speak not. We only say, that it has been gone into without any consultation or co-operation, with their brethren of Scotland, though near at hand, with whom, we think, it would have been very desirable to operate in a matter of such importance.

With regard to the other department of the R. P. Church in Ireland, and known as the Eastern Synod, it is with great pleasure that we can speak of their commendable zeal and activity, in doing what their hand is finding to be done. Having lately, like ourselves, suffered much by the death of many of their able and worthy fathers, they continue nevertheless to hold on their way, trusting in their covenant God. Nor is he leaving them without a witness that he is establishing their handiworks in truth and in righteousness. Ample fields of labour are before them calling for labourers, beyond their power to

grant. They have applied to their brethren in Scotland to come over and help them, from whom they have such aid as was in their power to give.

Finding it impossible to see all the brethren, your delegate addressed a letter to each of the Synods in Ireland, as he had done when in Scotland. These letters will be presented to their respective Synods at their approaching meeting in July.

Whilst the Reformed Presbyterian Church has its existence chiefly in Scotland and Ireland, it is not confined to those lands. In both places, the work of domestic and foreign missions is zealously prosecuted. In many of the British Provinces, the Reformed Presbyterian Church has found its way, as a reference to her ecclesiastical proceedings will show. In the work of foreign missions, the Eastern Synod of Ireland co-operates with us. While amongst them, we had an opportunity of bringing our work of foreign missions frequently before them; and, in sundry places, liberal collections were taken up in aid of our cause.

Of their domestic missions, I might refer to what they are doing in Liverpool, Manchester, London, and elsewhere. In London, is an organized church and Jewish mission established by the brethren of Scotland. The church and mission are under the care of the Rev. Dr. Cunningham, a man of more than ordinary abilities, and of suitable qualifications for his work.

In Manchester, there is an organized church, under the care of one of the Synods in Ireland. The church in Liverpool is under the other. Both are at present without pastors. The one in Liverpool is worthy of, and calls for the sympathy of the whole church. There is no place in Great Britain, not even London excepted, where it is of more importance that there be an active and influential church of our denomination, than in Liverpool. It is at present, and is likely to be, the city of concourse for Christians from all parts of the world.

The brethren there are inclined to look to the American churches, in common with those in Scotland and Ireland, for sympathy and aid in their incipient state. To the desire of the brethren, your delegate could not do otherwise than give a favourable response, stating, that in case due application were made to them, it would not be in vain.

In conclusion, I mention what was often spoken of to the brethren in Great Britain and Ireland, that the Reformed Presbyterian Church is, and should be, but one; and, though existing in different hemispheres and portions of the earth, this unity should be maintained and cultivated by every possible means. One of these means, in connexion with others, was frequently suggested, viz., the establishment of a religious and literary magazine, to be sustained in common by the whole church in the old and in the new world. Such a magazine, established, say at Edinburgh, the Athens of Scotland, and the Jerusalem, at least of the Presbyterian church, might effect much, not only in promoting the unity of the church, but in the diffusion of the good seed of a first, of a second, and, shall I add, of a third Reformation throughout the world.

Your delegate concludes his report, by returning his thanks to Synod for their appointment conferred on him; and has only to regret, that his mission could not have been rendered more effectual in promoting the good of our beloved Zion, and of the common cause of Christianity.

H. M' MILLAN.

D.

REPORT OF THE BOARD OF DOMESTIC MISSIONS.

Pittsburgh, May 26, 1855.

The Board of Domestic Missions have to report that, during the year, besides supplementing the payment of preachers for services rendered at various stations, there have been employed seven agents; Mr. Hill at Chicago, Mr.

Dodd at New York, Mr. Darragh at Goose River, Nova Scotia, and Messrs. Love, Robinson, M'Mahon, and Crow, for various periods, at Philadelphia. A proper system of colportage is only second to the ministry of the gospel in importance. Its usefulness has a two-fold bearing; first on the agents themselves, in training them, as candidates for the ministerial office, for the efficient discharge of pastoral duties when they come to have the charge of congregations; and such are the class of persons who have been employed in this capacity; and secondly, on the people among whom they labour, by the distribution of good books and tracts, Christian conversation, and prayer, bringing the gospel truth into the houses, and into contact with the minds and hearts of our fellow-sinners, who oftentimes cannot be reached by the gospel ministry.

Some encouraging and interesting indications of success have attended the labours of our colporteurs; but we deem it inexpedient to lengthen our report by detailing them. A sum exceeding \$600 has been contributed for colportage, which has been expended in supporting this department of labour.

With respect to our Sustentation Fund, we have been able to do a little in supplementing the salaries paid by weak congregations to their ministers. The grants which have been made are but small, when compared with the necessities of the cases before us, and much smaller than has been the aim and desire of the board. It will be remembered that Synod, last year, approved a recommendation of the board, that an effort should be made to raise the salaries of all our ministers to \$500. We have not been able to *approximate* this result. How many salaries still continue below this amount, we cannot say, as reports have not yet been received from all the congregations; but we believe the number to be very considerable. In the mean time, in the apportionment of our funds, we have acted on the principle of helping the most necessitous cases first, according to the means at our disposal. And the amount contributed for this purpose, namely, \$555 36, has been distributed on this principle. Finding seven congregations paying less than two hundred dollars each, we have limited our appropriations to these, and yet have not been able to raise the salary in any of the cases helped to the sum of \$300.

The existence of such cases in our church, attended with circumstances of self-denial on the part of ministers, which we will not at present specify, demonstrates the necessity of greatly increased liberality in this direction. We cannot believe that our people lack a desire to raise their ministers' salaries to amounts adequate to their support. We believe, on the contrary, there are not only the means within the church to accomplish this object, but that there is the heart, too. What is chiefly wanted is information; and for want of promptness in making returns to the queries, lists of which have been circulated through the church, the board has been unable to give the information needed. A public statement of the condition of every congregation, in the form of a statistical table, would greatly help the operations of the board, and we recommend that Synod require such an annual statement, and that, when collected from all quarters of the church, and arranged into a tabular form, it be published in the Banner, or in connexion with the minutes of Synod. In the meantime, we recommend that the collections for the sustentation fund on the day of public thanksgiving be continued, and that ministers be required to press the strong claims of this fund on the attention of the people.

The pressure of the times, in consequence of the high price of provisions, during the very trying season through which we have not yet passed, and not any diminution of interest in the cause, is the main reason, we believe, why our funds have not greatly exceeded the amount of last year, instead of coming short of it. But even under the influence of these adverse circumstances, if the information sought for had been spread before the church, and the real condition of things fully known, the liberality of those who are able and willing contributors, would have been much greater. We are glad to be able to say, however, even in this unfavourable condition of things, that the whole

amount received for Domestic Missions for the year is \$1640 23, exclusive of the sustentation fund, besides several considerable sums expended within the bounds of Presbyteries in prosecuting the same work, and for which, of course, no credit is given in our account.

The removal of the Treasurer of our Board, and of another active member from Pittsburgh, renders it expedient to recommend the change of place and reconstruction of the Board, and we suggest Xenia, O., as the proper place, and that the Executive Committee consist of the ministers and elders convenient to that place.

JOHN NEVIN, Sec. of Ex. Com. of Dom. Mis.

E.

Henry Sterling in account with Sustentation Fund.

1854.	DR.	
Oct. 4.	To 2d R. P. Congregation, Pittsburgh, per Mr. Nevin,	\$11 25
Dec. 5.	To Darlington Congregation, per Wm. Scott, - - -	15 00
" 7.	To Monmouth Congregation, per J. Martin, - - -	7 00
" 13.	To New York Congregation, per Dr. M'Leod, - - -	50 04
" 13.	To Washington Congregation, per " - - -	12 15
" 13.	To Cincinnati Congregation, per H. M'Collum, - - -	18 00
" 21.	To 1st R. P. Congregation, Philada. per G. H. Stuart,	178 29
" 21.	To Cedarville Cong., Ohio, Rev. H. M'Millan,	19 00
" 21.	To Eden Congregation, Illinois, S. Wylie, - - -	14 94
" 22.	To Princeton Congregation, J. M'Master, - - -	35 00
" 23.	To Brooklyn Cong., per D. J. Patterson, - - -	31 00
" 23.	To 2nd R. P. Cong., New York, J. Graham, - - -	38 50
" 23.	To Thorngrove Cong., per J. Caldwell, Esq., - - -	6 00
" 30.	To Morning Sun Cong., per J. Blair, - - -	12 00
" 30.	To Neshannock Congregation, per G. R. M'Millan, - - -	29 00
1855.		
Jan. 6.	To 5th R. P. Cong., Philada., R. Steenson, - - -	15 00
" 12.	To Xenia Cong., per J. C. M'Millan, - - -	13 00
" 16.	To Pleasant Hill Cong., per J. B. M'Kenzie, - - -	10 00
" 17.	To Hephzibah Cong., per G. H. Stuart, - - -	5 00
Feb. 26.	To Duanesburgh Cong., A. G. Wylie, - - -	12 60
May 18.	To Jos. Fleming, Philada., - - -	24 09
" 26.	To Bloomington Cong., per J. M'Corkle, - - -	8 50
" 26.	To Garrison Cong., per Dr. Heron, - - -	8 00
		<u>\$555 36</u>

1854.

CR.

Dec. 23.	By discount on uncurrent funds, - - - - -	20
1855.		
Jan. 12.	By discount on uncurrent funds, - - - - -	75
" 26.	" Rev. Mr. Clark, per Dr. M'Leod, - - - - -	50 00
Jan. 26.	By Rev. Dr. Herron, by order of Board of Missions, - - -	50 00
April 4.	" Rev. R. M'Cracken, by order of Board, - - - - -	25 00
" 4.	" Rev. Jas. Scott, by order of Board, - - - - -	50 00
" 26.	By discount on uncurrent funds, - - - - -	2 00
May 26.	Paid Rev. A. Clark, - - - - -	37 90
	" W. S. Darragh, - - - - -	137 85
	" A. Herron, D. D., - - - - -	37 90
	" G. M'Millan, - - - - -	87 90

Paid J. McMillan,	-	-	-	-	-	-	-	37	96
“ James Scott,	-	-	-	-	-	-	-	37	90

Total \$555 36

J. C. McMILLAN, *Treasurer pro tem.*

The Auditing Committee report the foregoing as correct. COMMITTEE. }

Henry Sterling in account with Domestic Missions.

1854.		DR.				
Sept.	14.	To Balance from G. H. Stuart, late Treasurer,	-	-	87	84
“	14.	To Darlington Cong., per Wm. Scott,	-	-	8	40
“	27.	To Potsdam Cong., per G. H. Stuart,	-	-	1	42
“	27.	To Ryegate Congregation, per G. H. Stuart,	-	-	7	00
Oct.	4.	To Union Cong., per S. Boyd,	-	-	10	00
“	4.	To Cochrantown Cong., per Dr. Guthrie,	-	-	10	00
“	4.	To a lady, per Dr. Guthrie,	-	-	6	00
“	4.	To Pine Creek Congregation, per Dr. Guthrie,	-	-	18	50
“	9.	To Monmouth Congregation, per Wm. Hodge,	-	-	5	00
“	12.	To New Brunswick Congregation, per Wm. Hodge,	-	-	2	00
“	12.	To Thorngrove Cong., (sales of testimony,)	-	-	5	00
“	12.	To 2d Cong. Philadelphia,	-	-	5	00
“	21.	To South Hanover Congregation, per Mr. Mann,	-	-	1	00
“	21.	To Darlington Cong., per Wm. Scott,	-	-	6	00
Dec.	7.	To Monmouth Cong., per Jas. Martin,	-	-	5	00
“	21.	To Rev. S. Wylie, per G. H. Stuart,	-	-	27	18
“	22.	To Princeton Cong., per Rev. J. McMaster,	-	-	38	00
“	23.	To Thorngrove Cong., per J. W. Morrison,	-	-	14	00
1855.						
Jan.	12.	To Hephzibah Cong., per G. H. Stuart,	-	-	10	00
“	16.	To Darlington Cong., per Wm. Scott,	-	-	5	00
“	27.	To Miss Hamilton, per G. H. Stuart,	-	-	2	00
“	29.	To 2d Cong., Philadelphia, per G. H. Stuart,	-	-	39	29
“	29.	To 2d R. P. Cong., N. Y., per Mr. Dodd,	-	-	80	69
“	29.	To 2d R. P. Cong., Chicago, per A. M. Stuart,	-	-	26	00
Feb.	12.	To 2d R. P. Cong., Cincinnati, per H. McCollum,	-	-	20	00
“	26.	To Duaneburgh Cong., per A. G. Wylie,	-	-	21	00
March	14.	To Darlington Cong., per Wm. Scott,	-	-	5	00
April	3.	To Monmouth Congregation, per R. Smyth,	-	-	44	00
“	4.	To Pine Creek Cong., per Dr. Guthrie,	-	-	24	00
“	4.	To Pine Creek Juvenile Society, per Dr. Guthrie,	-	-	19	00
April	13.	To Hill Prairie Cong., per Wilson, 8 00, (Dec. 28,) 70 50	-	-	78	50
“	30.	To Mr. Darragh's Sales Books,	-	-	61	80
May	4.	To Monmouth Cong., per Hodge,	-	-	5	00
“	12.	To Princeton Cong., per Rev. J. McMaster,	-	-	23	00
“	12.	To Henry Sterling,	-	-	30	00
“	18.	To Jos. Fleming, Philadelphia,	-	-	50	58
					\$812	20
“	12.	To Balance,			\$437	73

1854. CR.

Oct.	5.	By Rev. R. Burgess, per order of Board of Missions,	-	-	41	53
“	5.	By Rev. D. Gillespie, per order of B. M.,	-	-	6	00
“	5.	By Rev. A. R. Gailey, by order of B. M.,	-	-	10	00
“	5.	By Saml. Herron, by order of B. M.,	-	-	12	00
Dec.	20.	“ “ “ “ “ “	-	-	40	00

1855.			
Jan. 1.	By N. York Presbytery to Mr. Dodd,	- - -	80 69
" 1.	By Chicago Presbytery to Mr. Hill,	- - -	36 00
April 3.	By Wm. P. Shaw, per Smyth,	- - -	24 00
" 3.	By James S. Scott,	- - -	16 00
" 4.	By Rev. R. Gailey, per order,	- - -	4 00
" 4.	By Wm. P. Shaw,	" - - -	8 00
" 4.	By Samuel P. Herron,	" - - -	16 00
" 13.	By James Pearson, per P. H. Wilson,	- - -	8 00
" 13.	By D. Gillespie, per	" - - -	62 50
" 13.	By H. A. M'Kelvey, per	" - - -	8 00
May 12.	By freight on box of Pamphlets from Philadelphia,	- - -	1 75
" 12.	By Balance,	- - -	437 73
			\$812 20
" 12.	By Balance paid J. C. M'Millan,	- - -	\$437 73
The Auditing Committee report the foregoing as correct.			COMMITTEE.

J. C. M'Millan in account with Domestic Missions.

DR.

May, 1855.	To cash from	H. Sterling, former treasurer,	- -	\$437 73
"	"	J. Finney, deceased,	- -	5 00
"	"	Concord cong., per J. Harshaw,	- -	10 00
"	"	M'Ewensville congregation,	- -	8 37
"	"	Third Church, Phila.,	- -	10 00
"	"	Darlington congregation,	- -	6 27
"	"	Duanesburgh,	" - -	20 00
"	"	Rock Prairie,	- -	4 25
"	"	First Church, New York,	- -	140 00
"	"	First Church, Pittsburgh,	- -	100 00
"	"	First Church, Philadelphia,	- -	483 00
"	"	Fifth " "	- -	57 00
"	"	Unity congregation, Illinois,	- -	17 80
"	"	Grand Cote cong., Illinois,	- -	7 00
"	"	Thorn Grove cong., Illinois,	- -	20 00
"	"	Cedarville cong., Ohio,	- -	44 50
"	"	Xenia cong., Ohio,	- -	40 00
"	"	Morning Sun cong., Ohio,	- -	29 00
"	"	Richland " "	- -	11 50
May, 1855.	To cash from	Garrison cong., Ohio, 1854,	- -	15 00
"	"	Garrison, per Dr. Herron, 1855,	- -	19 14
"	"	Jamestown, per J. Kendall,	- -	24 00
"	"	R. Murdoch, Clinton,	- -	8 00
				1518 06

May 30, To Balance in Treasury, - - - - \$181 56

CR.

By amount paid to	J. M'Corkle,	- - -	\$126 00
"	R. M'Mahan, Col.,	- - -	153 00
"	A. Robinson, Col.,	- - -	160 00
"	J. Love,	" - - -	70 00
"	S. Dodd,	" - - -	76 00
"	J. T. Hill,	" - - -	19 00

By amount paid to	N. K. Crowe, Col.	-	-	-	-	57	50
"	"	W. T. Wylie,	-	-	-	80	00
"	"	A. Walker,	-	-	-	24	00
"	"	D. Gillespie,	-	-	-	34	00
"	"	J. Alford,	-	-	-	135	00
"	"	S. Dodd,	-	-	-	140	00
"	"	A. Gailey,	-	-	-	16	00
"	"	S. P. Herron,	-	-	-	18	00
"	"	W. P. Shaw,	-	-	-	76	00
"	"	A. Herron,	-	-	-	24	00
"	"	G. M'Millan,	-	-	-	8	00
"	"	N. K. Crowe,	-	-	-	8	00
"	"	Appropriation to Richland,	-	-	-	32	00
"	"	A. Robinson, for Nova Scotia,	-	-	-	80	00
						\$1336	50
	Balance in Treasury,	-	-	-	-	181	56
						\$1518	06

J. C. M'MILLAN, Treasurer.

F.

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions respectfully reports to Synod as follows:

It is encouraging to find that the interest of our churches in that good and glorious work, the salvation of the world, continues to increase. Not merely has this enterprise been the means of eliciting the liberality, and of giving more fervour to the prayers of our people, but it has also diffused a warming, a strengthening, a nourishing influence throughout our churches; circulating like the blood of life in every part of our system. We have felt its beneficial power as a bond of love, and union, and co-operation, and while we may have been endeavouring to water others, we have felt, that in far more abundant measure the Divine SPIRIT has returned to us the blessings of his grace. By the action of our last Synod, our Church has been placed on high and holy ground. She has declared that she regards the whole world as belonging of right to CHRIST the Mediator, and that it is the duty of the Church to claim, from all, subjection to his authority. She has announced, that she considers every minister, every member of the Church, is bound to be in readiness to obey CHRIST, calling by his own divinely appointed representative on earth, the Church in her judicative character, and to go wherever, and do whatever He may indicate: that no one is to count himself or ought that he possesses, his own, but that CHRIST is to be all in all.

At the last meeting of Synod, two brethren were solemnly designated as missionaries to India. The Board consequently entered into correspondence with the missionaries elect, and we have received from them the intimation that they accepted the appointment. It was arranged that their formal connexion with the Board should commence on the 1st of January, 1855, but, according to their own request, they were allowed until the beginning of April, to make such preparations as they thought necessary, after which time they were

to act as agents of the Board in visiting the churches. The Northern Presbytery having promptly and courteously acceded to the request of the Board to ordain Mr. Calderwood, he was by them solemnly set apart to the office of the holy ministry, with the usual solemnities, on the 12th of April last. Shortly after, according to a concerted arrangement, Messrs. Herron and Calderwood commenced their tour among our churches. This, though extensively prosecuted, has not yet been completed, and as it is desirable that the brethren should be in readiness to sail in the first vessel up for Calcutta, after the 1st of July, there may be a number of congregations which they will not be able to reach. Their presence with us at this Synod, has happily furnished an opportunity of meeting with most of our ministers; it is hoped that any of our churches which they may not be able to visit, will ascribe the fact to the imperative necessities of the case, and not to any want of respect or love.

In our last, mention was made of the new station commenced by Mr. Woodside at Dehra. This we are happy to say has been placed on the footing of a full station, instead of an out station to Saharanpur. Mr. Woodside has been enjoying good health, and has been prosecuting his labours with great energy and efficiency.

At Saharanpur the brethren pursue their former course with regard to preaching, the instruction of the young, and itinerations. The report of the station which has been already published, furnishes details which need not be repeated here. It may be sufficient to call the attention of Synod to the considerable number of natives who have been added to the Church, to the large proportion of them who are in preparation for the ministry, to the acceptability with which the labours of our brethren have been received by the European population, and the liberal assistance obtained from this source in the erection of schools and churches, and in short, to the evident manifestation that the Great Head of the Church is giving, that he is with our brethren in their work of faith and labour of love. To our churches at home this mission is becoming more and more an object of interest, and we trust it will receive in a yet larger degree than heretofore, the prayers and pecuniary support of our people, until there shall not be a single member in any of our congregations who does not remember it at the throne of divine grace, and who does not give of his substance to sustain it, as the LORD has prospered him.

It is anticipated that the brethren who are to go to India, will sail shortly after the 1st of July. We believe that they are "good men and true." We believe that they are willing to labour and to die for the name of the LORD JESUS. Their going forth to the heathen world, is not the result of excited feeling, of mere impulse or fancy, but it has been occasioned by a solemn sense of their responsibility to the Saviour, and their duty to obey the call which he has made for their services. But they also love the souls of men, and love the work in which they are to be employed. Should God spare them, we may expect he will bless their labours. They need our prayers; will we not all and always remember them?

The number of ministers in our church is about fifty; including the brethren now designated we will have five foreign missionaries, a tithe of our number. But we must not rest here. The fears of many in regard to the willingness of our churches to furnish the means to sus-

tain the efforts we are now making, have been most happily disappointed, and it is demonstrated that the Church is ready to do all which has been required. Why might we not at every Synod give to this work one or more right-hearted men? No extraordinary exertions have been made to collect the funds now obtained, and we do believe that every succeeding year we could not only provide what might be necessary for the immediate expense of *sending out* the missionaries, but also such an *increase* of our contributions as would furnish what is requisite to *sustain them* on the field.

We are happy to advert to the circumstance that since our last meeting, a missionary of the Associate Church has left this land and has arrived in India. By our brethren he has been most cordially welcomed, and the union in fellowship and labour, which has thus been commenced on heathen ground, will be productive, it is hoped, of benign results among ourselves at home.

Respectfully submitted by the Board of Foreign Missions.

G.

ANNUAL REPORT OF G. H. STUART, TREASURER OF THE BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

1855.

DR.

Northern Presbytery.

To cash from	First Church, New York City,	.	\$255 00
"	Second " "	.	110 00
"	First " Brooklyn,	.	65 00
"	Duanesburgh congregation,	.	68 40
"	Pottsdam "	.	15 06
"	Ryegate "	.	7 00
"	Amherst "	.	34 00
"	Chimoguee "	.	32 00
"	Goose River "	.	30 00
			\$616 46

Philadelphia Presbytery.

To cash from	First Church, Philadelphia,	, .	\$1105 25
"	Second " "	.	41 71
"	Third " "	.	20 00
"	Fourth " "	.	50 58
"	Fifth " "	.	78 13
"	Washingtonville congregation,	.	13 25
"	M'Ewensville Society of Milton Cong.,	.	8 37
"	Bequest from Mary Walker, deceased,	.	10 00
			\$1327 29

May 28.

Pittsburgh Presbytery.

To cash from	First Church, Pittsburgh,	.	294 00
"	Second " "	.	53 31
"	Hermon and Neshanock congregation,	.	74 36
"	Darlington congregation,	.	40 75
"	Pine Creek "	.	59 93
"	Deer Creek "	.	9 45
"	Shenango "	.	7 64

To cash from	Ebenezer congregation,	. . .	13 00	
"	Mount Hermon "	. . .	2 00	
"	J. Patterson of East Brook,	. . .	1 00	
"	Bequest from Mary Ann Braham, deceased, of Bethel congregation,	. . .	10 00	
"	First Church, Allegheny city,	. . .	43 10	
			<hr/>	\$608 54

Ohio Presbytery.

To cash from	First Church, Cincinnati,	. . .	\$94 14	
"	Xenia congregation,	. . .	59 00	
"	Cedarville "	. . .	50 00	
"	Garrison "	. . .	37 27	
"	Utica "	. . .	20 00	
"	Richland "	. . .	21 00	
"	Beech Woods "	. . .	32 00	
"	Bequest from Miss Elizabeth Taylor, de- ceased, of Beech Woods congregation,	. . .	100 00	
			<hr/>	\$413 41

Western Presbytery.

To cash from	Princeton congregation,	. . .	\$71 00	
"	Bethel "	. . .	34 78	
"	Concord "	. . .	39 45	
"	Bloomington "	. . .	35 00	
"	Hill Prairie "	. . .	32 00	
"	Unity "	. . .	20 56	
"	Grand Cote "	. . .	14 00	
"	Hephzibah "	. . .	15 00	
"	Bequest from James Finney, Sr., deceased, of Princeton congregation,	. . .	5 00	
			<hr/>	266 79

Chicago Presbytery.

To cash from	First Church, Chicago,	. . .	54 00	
"	Thorn Grove congregation,	. . .	34 00	
"	Monmouth "	. . .	11 00	
"	Dundee "	. . .	17 00	
"	Rock Prairie "	. . .	4 25	
"	Mount Vernon "	. . .	5 00	
"	Elgin and Washington cong.,	. . .	6 21	
"	Rev. John Alford,	. . .	5 00	
			<hr/>	\$136 46

Dehra Mission Buildings.

To cash from	S. School, First Church, Cincinnati,		\$41 31	
"	" " Brooklyn,		25 00	
"	" " Second Church, Philadelphia,		6 25	
"	" " Third Church, "		8 00	
"	" " Fifth Church, "		16 50	
"	" " First Church, Chicago,		8 00	
"	Mount Vernon congregation,	. . .	5 00	
"	Richland "	. . .	7 00	
"	Utica "	. . .	6 00	
"	Monmouth "	. . .	6 00	
"	Princeton "	. . .	23 00	
"	A female, First Church, Philada.,—thank- offering for recovery of sister,	. . .	20 00	

Cash from Mrs. M'Millan of New Castle,	.	5 00	
" Miss A. Purdy of Newburgh,	.	2 50	
" Wm. M'Callum of Groveland,	.	1 00	
" Margaret Mann of South Hanover,	.	1 00	
" James Scott of Darlington,	.	6 49	
" Wm. Stormont,	.	2 00	
" Ballymoney cong., Ireland, being amt. of collection at close of sermon by Rev. H. M'Millan,	.	24 27	
" Liverpool cong., England, for do.	.	5 37	
			\$219 69

Outfit Account—for outfit of Messrs. Herron and Calderwood.

To cash from Milton congregation,	.	49 00	
" Cedarville " on account,	.	50 00	
" Beech Woods " "	.	50 50	
" Cedarville " "	.	25 00	
" Richland " "	.	25 50	
" Utica " "	.	30 50	
			\$230 50

General Fund.

To cash from Chas. Arbuthnot, Esq., of the Associate Reformed Church, Pittsburgh,	.	50 00	
" a lady of Washington city,	.	1 00	
			\$51 00

Foreign Missionary.

To cash from Bethel congregation for 50 copies,	.	5 00	
" Xenia " 50 "	.	5 00	
" Princeton " 50 "	.	5 00	
			\$15 00

Missions in Hindustan.

To cash from sales to sundry parties,	.		\$151 72
---------------------------------------	---	--	----------

Banner of the Covenant.

To cash from sundry subscribers,	.		\$922 81
----------------------------------	---	--	----------

Leper Asylum.

To cash from Mrs. M'Millan, New Castle, in response to Rev. Mr. Woodside's appeal,	.		\$5 00
---	---	--	--------

Scholarship Account.

To cash from Wm. Mathews, for support of Stewart Bates,	\$25 00	
" Xenia cong., " " R. Patterson,	25 00	
" S. School First Asso. Ref'd Church, Phila- delphia, for support of J. B. Dales,	25 00	
" S. School First Asso. Ref'd Church, Pitts- burgh, for support of J. R. Kerr, .	25 00	
" Charles Arbuthnot, Asso. Ref'd Church, for C. C. Arbuthnot,	25 00	
" Youth of Cedarville cong., for support of H. M'Millan,	20 00	
" S. School Fourth Church, Philadelphia,	25 00	
" Rev. J. Agnew Crawford, Xenia,	25 00	
" Margaret M'Farland, a little girl, for educa- tion of heathen children, .	1 00	
		\$196 00

Native Assistants.

To cash from	Eden cong., for support of G. M'Master,	120 00	
"	First Church New York city, for support of J. N. M'Leod,	120 00	
"	S. School First Church Philadelphia, for support of T. W. J. Wylie,	120 00	
		<u>360 00</u>	\$360 00
	Total receipts from May 1854 to May 1855,		\$5520 67
1854.			
May,	To Balance on hands as per report to Synod,	1293 86	
		<u>6814 53</u>	\$6814 53

CR.

By cash to	General Assembly's Board of Foreign Missions, salary of Rev. Jas. R. Campbell, 1 year to June 1, 1855,	\$600 00	
"	General Assembly's Board of Foreign Missions, salary of Rev. Jos. Caldwell, 1 year to June 1, 1855,	600 00	
"	General Assembly's Board of Foreign Missions, salary of Rev. Jno. S. Woodside, 1 year to June 1, 1855,	600 00	
"	Rev. Wm. Calderwood, missionary elect, on account,	506 50	
"	Rev. David Herron, " " "	100 00	
"	General Assembly's Board of Foreign Missions, on account of scholarship,	95 00	
"	General Assembly's Board of Foreign Missions, on account of native assistants,	240 00	
"	General Assembly's Board of Foreign Missions, for "Foreign Missionary" sent to various Sab. Schools and congregations,	277 61	
"	Dehra Station, specially appropriated for buildings,	800 00	
"	Saharanpur Station, " " " books, &c.,	120 00	
"	Saharanpur and Dehra Stations, for sundry bills paid for sundry articles sent per Rev. Jno. Newton,	176 92	
"	W. S. Young and others, for printing and other ex- penses of the "Banner of the Covenant,"	807 96	
1855.			
May 28.	By Balance in the Treasury this day,	1890 54	
		<u>6814 53</u>	\$6814 53

*Pittsburgh, May 28, 1855.*G. H. STUART, *Treasurer.*

The Auditing Committee, having examined the report of the Treasurer of the Board of Foreign Missions, find the same to be correct. COMMITTEE.

H.

REPORT OF THE TREASURER OF THE THEOLOGICAL SEMINARY.

1855.	<i>R. Steenson, in Account.</i>	DR.
March 9.	To cash from Utica congregation, per Rev. H. M'Millan,	\$10 00
" 10.	" H. M'Millan's cong., Cedarville,	25 00
" 12.	" Fifth Church, Phila., Rev. A. G. M'Auley's— Donation, from Wm. Hogg, Sr., 15 00; R. Steenson, 10.00,	25 00
" 20.	" Rev. W. Sterrett, Second Church, Phila.,	15 00
" 20.	" Rev. R. Patterson, First Church, Cincinnati,	45 00
" 20.	" Rev. T. W. J. Wylie, First Church, Philada.,	150 00

March 24.	To cash from	Rev. John M'Master, Princeton congregation,	20 00
" 29.	"	Rev. Dr. M'Leod, First Church, New York,	75 00
" 30.	"	Rev. J. A. Crawford, Xenia, O.,	25 00
April 12.	"	Mr. William Cunningham, Church Fund, Sche-	
		nectady,	79 20
" 12.	"	Ditto—donation,	5 00
" 12.	"	Rev. D. J. Patterson, Brooklyn, N. Y.,	12 00
" 21.	"	Rev. J. S. Scott, Monmouth congregation,	6 00
" 28.	"	Mr. Wm. Wyatt, Fayetteville, Tenn.—donation,	2 00
May 8.	"	Rev. S. Wylie, Bethel,	22 00
" 15.	"	Rev. Dr. Crawford, Fourth Church, Philada.,	10 12
" 15.	"	Mr. Joseph Fleming—donation,	5 00
" 15.	"	Rev. R. J. Black, Third Church, Philadelphia,	20 00
" 15.	"	Rev. W. S. Darragh, Goose River, N. S.,	4 00
" 24.	"	Rev. M. Harshaw, Concord congregation,	7 10
" 24.	"	Rev. John M'Millan, Dundee,	7 00
" 24.	"	Mr. Jas. Warnock, First Church, Cincinnati,	
		per Rev. R. Patterson,	3 00
" 24.	"	Rev. Geo. Scott, Darlington,	8 00
" 24.	"	Rev. G. M'Millan, Beech Woods,	8 00
" 24.	"	Rev. A. G. Wylie, Duaneburgh,	18 00
" 24.	"	Rev. James Pearson, Grand Cote,	7 75
" 26.	"	Rev. Dr. Guthrie, Bakerstown,	8 33
June 2.	"	Rev. John Bole, Ryegate,	12 00
" 2.	"	Rev. W. D. Silliman, Pottsdam,	10 00

Total, - - - - - \$634 50
 By cash paid, - - - - - 600 00

Balance this day in the hands of the Treasurer, - \$34 50

1855.		<i>Contra.</i>	<i>Cr.</i>
April 2.	By cash paid	Rev. T. W. J. Wylie,	\$200 00
" 2.	"	Rev. Dr. Crawford,	200 00
May 9.	"	Rev. T. W. J. Wylie,	100 00
" 21.	"	Rev. Dr. Crawford,	100 00
		Total,	\$600 00

All of which is respectfully submitted. R. STEENSON, *Treasurer.*

The Auditing Committee having examined the account of the Treasurer of the Theological Seminary, find it to be correct. COMMITTEE.

I.

DRAUGHT OF A COVENANT AND LEAGUE,

AS ADOPTED BY SYNOD.

We, whose names are under-written, inheriting in the providence and by the favour of God, the common faith of the ancient Confessors, Prophets, Apostles, and Martyrs, and resting our own souls for everlasting salvation on the Covenant of grace in Jesus Christ our Lord; have upon mature deliberation, determined, after the example of the Church of God of old, and of several of the best Reformed Churches, to give ourselves up to God and to one another in a Solemn Covenant never to be forgotten.

Regarding with all due respect, so far as we know and understand them, the Confessions and Catechisms of the Churches of the Reformation, and more especially the more comprehensive standards compiled by the Assembly of Divines, at Westminster, England, with the aid of Commissioners from the Church of Scotland,

for the furtherance of uniformity in doctrine, worship, church government and discipline among Christians in the British Empire, and all the nations; we accordingly highly appreciate the faithful contendings of our predecessors for civil and religious freedom, and the binding obligation of the Covenants, national and solemn League, as originally framed and sworn, and afterwards renewed in their true spirit and designs.

Knowing, too, that it is becoming both for individuals and communities to vow to the Lord, and to pay their vows; persuaded that public covenanting and a mutual League, for support and co-operation among the several parts of the Reformed Church, may be profitably observed; and believing that the present aspect of the moral world and the religious prospect before us, invite the people of God to essay this solemn duty, without unnecessary delay,

We, therefore, each one for himself, with his hand lifted up to the Most High God, do swear:—

1. That we shall really, sincerely, and constantly endeavour, through the Grace of God, in our several places, ranks and callings, to understand, embrace, preserve, and promote *the True Religion*, as it is taught in the Holy Scriptures of the Old and the New Testaments; and that we shall, with the blessing of God, well and truly transmit the same to posterity: Abjuring, with all our heart, whatsoever is known to us to be contrary to the sacred Scriptures, we shall strive to perpetuate the principles of the Covenanted Reformation; as they respect the ecclesiastical and the civil state of our fellow men, in whatever country under heaven.

2. That we come with this Oath, into the presence of the Lord God, with a deep conviction of his awful greatness and glory, of his omniscience, his purity, his justice, and his grace; with a sense of our FALL, and consequent ruin, in Adam our first natural head and public representative; of our guilt, and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with confession that we are sinners, both by nature and practice, and that we fall short of the perfection which the law requires in every attempt to do good, we renounce all dependence, in whole or in part, on our own righteousness for either pardon or acceptance with God, and, repenting of all our sins, we receive the Lord Jesus Christ as he is offered to us in the Gospel, in the entire extent of his mediatorial perfection, to be our Saviour; we take the Holy Ghost as our all-sufficient Guide, and God the Father to be our Portion for ever and ever; solemnly and sincerely approving and choosing the Covenant of Grace as all our salvation and all our desire.

3. That, as the servants of the Lord, devoted to his fear, and bewailing the low state of religion in our hearts, and lives, and among our connexions, we shall yield ourselves, soul and body and property, to be the Lord's, and his only, now and for ever; and we shall endeavour to obey the moral law in all its precepts and prohibitions; we shall strive through the Spirit to mortify sin, resist all temptations, submit to the allotments of Divine Providence, and cultivate brotherly love and universal benevolence.

Living to the glory of God, as our chief end, we will diligently attend to searching the Scriptures, religious conversation, and to the devotions of the closet, the family and the church; especially the public ordinances of the Lord's day, dispensed according to the good order of the Church of God, earnestly striving, by all means competent to us, for the restoration of the Hebrews to the City of the Lord, and for the conversion of the Heathen over all the earth: Yet diligently persisting in abstaining from all manner of inconsistency with the design of this Covenant.

4. That, persuaded of the sovereignty of the Lord our God over all the earth, and believing that the Father has appointed the Messiah to be King of kings and Lord of lords, and assured that all nations shall serve the Redeemer, we shall endeavour, with faith and with hope, to maintain the doctrine of Christ's Headship over the civil commonwealth, whatever the form of its polity and government; we shall strive, by our doctrine and example, to make every tongue confess that Jesus is the Lord; we shall, with our prayers and our lives, endeavour the extension and the maintenance of all political institutions, favourable to knowledge, liberty and righteousness, and consistent with the rights of God and man, thus promoting the very end of civil government, as the ordinance of God, and using means for its complete reformation, by rendering its constitution, its administration, and its laws correspondent with the laws of the Lord: in whatever land we live as visitants, as native or naturalized subjects or citizens; and in whatever rank or capacity, our allegiance to Christ, the Lord, shall regulate all our civil relations, our attachments, professions and deportment; and by this our Oath, before God, we are pledged to

support whatsoever is for the good of the Commonwealth in which we dwell, and which gives us protection, and pursue this object in all things, not forbidden by the law of God, nor implying a confederacy with any immorality of the constitution or the existing power. We shall truly defend in every lawful form, according to our station and ability, the rights of our country against all disorder, usurpation and foreign hostility or aggression; and we shall continue in prayer to God for the coming of his Kingdom, in the overthrow of all systems of iniquity, and, in turning wars into peace, by the universal pacification of all the nations of the world.

5. Seeing that the Church, purchased by the blood of the Son of God, sanctified by the Spirit, and elected of God the Father, is ONE, and that all the saints have communion with God and with one another in one and the same Covenant; believing, moreover, that the Churches of God in every land should be one in doctrine and order, that all schism is sin, and all sectarian practice is scandal, and firmly trusting that divisions shall cease, and the people of God become, according to promise, one Catholic Church, over all the earth, we shall not guaranty the continuance of ecclesiastical distinctions, but shall sincerely and constantly employ our best exertions to prevent additional schisms, to heal existing divisions and wounds, and to promote the peace and prosperity of Jerusalem; we shall endeavour to maintain Christian friendship with pious men of every name, co-operate with them consistently with God's law, in the extension of religious knowledge, pray for every part of the household of faith, inquire diligently what part conforms most to the Holy Scriptures, take our own stand in that Communion which is found most pure, and strive with patience and with perseverance to introduce uniformity in doctrine and in practice among all the ministers of Christ; and we shall accordingly, in our several places and stations, encourage all such consistent correspondence, with the several ecclesiastical denominations around us, as may seem calculated to bring up the several churches together into ONE Holy and Faithful fellowship, maintaining the unity of the Spirit in the bond of peace.

6. Persuaded, by the word of God, the everlasting rule of righteousness to man, that we are all accountable for the improvement we make of our light and opportunities; and that it is sinful to recede from a more definite system of religious truth and ecclesiastical order, to a system less definite and distinct, while in true faith and sincere affection we extend to all the hand of union and of cordial friendship, who are striving to advance in the path of truth and order, we shall ourselves, "whereunto we have already attained, walk by the same rule and mind the same thing," without sectarian prejudice, partiality, or hypocrisy.

Trusting our strength and life, our worldly substance, and personal safety and influence, and honour, to Him whom we have believed, we shall, in faithfulness to our fathers and our children, in love to all mankind, especially to them who are of the household of faith, and in obedience to the GREAT GOD, the only Lord of the conscience, bear true testimony to every known part of divine truth, and to every moral duty, especially to all the ordinances of the New Testament; we shall tenderly, charitably, plainly and decidedly oppose all and every known heresy, vice, and neglect or perversion of divine institutions, as witnesses for God, and in maintaining the faith once delivered to the saints; following the cloud of glory which advances to the land beyond the Jordan, and compassed by so great a cloud of witnesses who sealed, with their blood, the testimony which they held.

Finally, we take this our Oath *before* the Omniscient God, and *unto* him as our own God in covenant, commending our cause to the Christian consideration of the intelligent, the candid, and the good of whatever rank or name; confiding in our God, and in one another by the will of God, on the true and sure basis of the common Christianity, and uninfluenced by considerations of any private worldly interest whatsoever, we make these declarations, and this League and Covenant among dear brethren situated in different states and kingdoms, with a view to preserve love and union among ourselves, and to promote the glory of the Godhead in the creation and sustentation of this world, and in the redemption and eternal salvation of men, as the chief end of our being and our life.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, April 18, 1855.

Rev. and Dear Brother:

Having lately returned from the Hurdwar fair, where we spent a fortnight, and had the most interesting time I ever spent in India, I shall endeavour to seize a few idle moments to give you some account of it. This was the *Kumbh* or great

mela, which occurs every twelfth year; and being considered peculiarly sacred and propitious, vast multitudes, sometimes amounting to millions of pilgrims, assembled at that sacred spot, to bathe in the Ganges as a purification from sin, and to scatter the ashes of their deceased friends on its waters, to mingle with the great goddess Gungá, and be absorbed into the deity! On this occasion the number of pilgrims was immense, amounting it is supposed to about two millions, though falling far short of the number assembled on a previous occasion of this kind. There were eight missionaries of us present, and though three of them, having just arrived, could do nothing in speaking the language, yet their presence was encouraging, and they could distribute books, and pray for the success of the gospel. We have also three catechists from Saharanpur, and two Christian young men, helpers from the orphans' school. We had altogether six tents, two preaching tents, one for distributing books, and three for ourselves and assistants, and several cart loads of scriptures and tracts. We remained at the place over a fortnight, the thermometer standing at 98° in our tents during the middle of the day, and yet we all enjoyed excellent health, and never before did we feel so happy or so much encouraged in our labours. During the first part of the mela, the preaching of the gospel was kept up at four places for several hours, morning and afternoon, but during the last four or five days, the crowd became so immense in and around the large preaching tent, and the desire to hear the gospel from early morning till dark became so intense, that we were obliged to devote nearly the whole of our strength to the people assembled at that place. The people actually refused to retire while we should breakfast and dine, and we were compelled to eat in turns, so as to keep up the preaching constantly. We preached alternately from morning till night, and even then, when dismissed, hundreds would assemble around the door of our sitting tent, and beg us to tell them still more about the way of salvation. Many remained hearing the gospel for hours together, and from day to day, making no objection to the truths that were uttered. Some professed the deep interest they felt in the good news they heard, declared that Hinduism was false, and Christianity true, and professed their determination to join us at our stations to learn the way of life more perfectly. One Brahmin, who had spent many years as a wandering pilgrim to various shrines, gave me a large Sanscrit book, a part of the Shasters, as a pledge that he would follow us to Saharanpur. May the Lord deepen the impressions made; open many blind eyes; and turn from darkness to light those who have so eagerly listened to the wonderful truths of the gospel. As he gave to so many the hearing ear, we cannot but hope that he has likewise given to some the understanding heart, and that many have carried away to distant parts of the land a knowledge of saving gospel truth, and will in due time, through the power of God's Spirit, be brought to embrace it from the heart, and to become followers of the Saviour. From speaking so much in the open air, and in the midst of so much noise and dust, our voices failed towards the last, and we are still suffering from the effects, but we are too glad at having enjoyed such favourable opportunities for preaching to the heathen, to feel much about ourselves. How striking the difference in the disposition of the people, and in the missionary strength now to what it was in former years. In 1837 and '38 I stood at that place solitary and alone as a missionary, and found the people but little disposed to hear the gospel; now the missionary band is comparatively strong, and thousands have heard the good news with gladness and approbation. This note has been written in great haste, as the overland mail is just about to close, but as I could not write from Hurdwar, when the last mail left, I thought it better to send this than not write at all. All things here as usual. With warmest Christian regards, as ever your affectionate brother in the gospel. J. R. CAMPBELL.

THE ASSOCIATE REFORMED SYNOD OF NEW YORK.

This Synod met recently in Philadelphia: its sessions commencing May 10, and ending May 14. It appears by the Statistical Tables appended to their Minutes, that the number of their Ministers is 51, of Licentiates 8, of churches 48, of members 7482. The most important subject before this meeting was the proposition for Union with the General Synod of the West, which was adopted in the following form:—

1. The Confession of Faith, Larger and Shorter Catechisms, together with the Government and Discipline of the Church, and the Directories for Public and Pri-

vate Worship, as judicially ratified by the Associate Reformed Synod at Greencastle, May 31, 1799, shall be the constitution and standards of the United Church in all matters relating to doctrine, government, discipline, and worship, with this exception, that the appellate powers of the General Synod shall be confined simply to doctrine.

2. The institutions and property, real and personal, now or hereafter to be under the control of the respective Synods, whether the legal title is vested in them, or trustees, or individuals, shall so for ever continue without any interference in any manner by the General Synod, or any other particular Synod.

That our sister Synods of the West may understand our position on the subject of Psalmody and Communion, we hereby declare—1st. That this Synod does adhere to the doctrine of the constitution on the “singing of Psalms,” and that the received version is exclusively used in all our churches, and that our ministers, when preaching in churches of other denominations, are not authorized to use anything but a version of a portion of the book of Psalms; and, 2d, that sessions determine when communion with other churches or members of other churches would be proper, and are not authorized to admit to the Lord’s table any but such as would be received to full communion, should they apply.

THE GENERAL SYNOD OF THE WEST.

This body held its fifteenth general meeting on the 15th of May, in the First Asso. Ref. Church in Pittsburgh. From the Minutes we notice fifty ministers and thirty-nine elders were present as delegates from the twenty-one Presbyteries of which the body is now composed. Much important business was transacted, and a good spirit generally prevailed. On the subject of a union between the Synods of the West and the Synod of New York, the terms of which were laid before the General Synod by delegates from the Synod of New York, the following action was had, after much deliberation and prayer:—

“Resolved—1. That we accept the terms proposed to us by the Synod of New York for the re-organization of a General Synod, in the hope and in the confidence that the influence of no part or portion of the united body will be exerted in favour of slavery, but against it as far as circumstances demand.

“2. That the place of the meeting of the first General Synod of the Associate Reformed Church of North America, be the first Asso. Ref. Church, Allegheny city, Pa.

“3. That the time of said meeting be the 4th Wednesday of May, 1856, at 7½ o’clock, P.M.

“4. That the Synod be opened with a sermon, and constituted by the Rev. John Forsyth, D. D., the present moderator of the Synod of New York; and that the Rev. William Findley, the present moderator of the General Synod of the West, be his alternate.

“5. That the rules of order and the system of domestic missions now in use in the General Synod of the West, shall continue in operation until the new General Synod adopt others.”

THE ASSOCIATE SYNOD.

This Synod held its last meeting in Xenia, Ohio: its sessions commencing May 23, 1855. By the Statistical Tables it appears that the number of its *Ministers* is 164, *Licentiates* 21, *congregations* 267, *communicants* 21,588. Its Theological Seminary is to be removed to Xenia—the Rev. Samuel Wilson, D. D., and Rev. Thomas Beveridge, D. D., being its professors. In addition to the Rev. A. Gordon, who has already arrived in India, it is proposed to send out, as soon as practicable, two additional missionaries: Rev. E. H. Stevenson and Mr. John Harper were elected to go out to that field of labour. A long report was adopted on the subject of Union, from which we extract the following Resolutions:—

1. *Resolved*, That the church of Jesus Christ is bound as a faithful witness for the truth, to exhibit plainly and explicitly all the principles of her public profession in a Creed or Confession, and that there are times when these principles are assailed or misinterpreted, when it becomes the duty of the church to declare, explain, and defend them by the emission of a Testimony, which latter is to be made a term of communion only so far as it contains the principles of the church's Confession, and is necessary or useful in ascertaining and determining what the true principles of the Confession are.

2. *Resolved*, That in addition to the above principles, we express our hearty approbation of the distinctive testimony-bearing of our forefathers of the Secession in Scotland, and also, particularly in this country, our firm adherence to the same duty, and belief that there are, now at least, as great causes for the duty as formerly.

3. *Resolved*, That, in the judgment of this Synod, the proposal of the Pittsburgh convention, to carry with them the testimony of the Associate church, the occasional testimonies of the Associate Reformed church, with other documents issued by these churches, out of all which there should be hereafter prepared fixed standards, leaves the principles of the church uncertain, and in a state of imminent peril.

4. *Resolved*, That we judge it premature to overture the said basis; but we are willing to continue our correspondence with these brethren, for the purpose of preparing permanent standards for the church, of which the articles agreed upon at Pittsburgh shall constitute a part.

5. *Resolved*, That in accordance with the mutual agreement and understanding of the Associate and Associate Reformed Synods respecting the matter of a testimony for the United church, besides the subjects embraced in the five articles recently adopted at Pittsburgh, we present the following additional subjects, on which articles should be prepared for insertion in the testimony; *viz.*, the plenary inspiration of the Scriptures; the Sonship and Deity of Christ; the covenant of works; the fall of man; the obligation of the covenant of works upon men in their natural estate; the suretyship and satisfaction of Christ; the nature of faith and repentance; the gospel offer; imputed righteousness for justification; believers' deliverance from the law; the work of the Holy Spirit, and the Headship of Christ.

“The following resolutions were then offered and adopted:—

1. “*Resolved*, That the Synod approves of the five articles on Psalmody, Communion, Slaveholding, Covenanting, and Secret Societies, adopted by the convention in Pittsburgh, as amended on the article on Secret Societies, by substituting ‘members of this church shall have no fellowship,’ &c., instead of ‘members of the church should,’ &c., as suitable to be incorporated in the testimony of the United church.

2. “*Resolved*, That a committee of three be appointed to prepare a testimony embracing the articles of the convention, and such others as they may deem necessary, and that said committee be empowered to correspond with the delegates of the Associate Reformed church, and general synod of the Reformed Presbyterian church, and that the committee report on the first day of the next meeting of synod. Dr. Cooper, Dr. Rodgers, and Dr. Patterson the committee.”

DEPARTURE OF THE MISSIONARIES.

Arrangements have been made for the departure of the missionary brethren on Tuesday, July 16th, on which day they are to sail from Boston for Calcutta in the ship “Brutus.” We feel confident that they will be remembered in the prayers of all our readers.

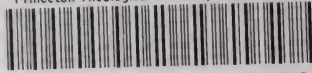
Recent intelligence from India, which there was not room to publish in the present number, shows that the interest of the natives in the Christian religion, and their willingness to listen to the preaching of the gospel, are remarkably increasing. Our beloved brethren go out at a time when the fields seem white to the harvest. Let us earnestly pray that the Lord may long spare them to labour in his service, and that their labours may not be in vain.—ED.

For use in library only

For use in Library only

I-7 1854/1855
The Banner of the Covenant

Princeton Theological Seminary-Speer Library



1 1012 00309 0869